ANIMADV[illegible]

UPON

LATE TREA[illegible]

Entituled

The Protestant Reconciler;

Humbly pleading for *Condescention* to *Dissenting Brethren* in things Indifferent and Unnecessary for the sake of Peace.

And shewing

How Unreasonable it is to make such things the Necessary *Conditions* of *Communion*.

By a *WELL-WISHER* to the Churches Peace, and a *LAMENTER* of her Sad Divisions.

My Son, fear thou the Lord and the King, and meddle not with them that are given to change. Prov. xxiv. 21.

Qui deliberant, jam desciverunt. *Tacitus.*

Οὐκ ὀλιγωρητέον τὸ παρ' ὀλίγον. *Qui spernit modica, paulatim decidet.* Eccluſ. xix. 1.

LONDON,

Printed for *Richard Chiſwell* at the Rose and Crown in St. *Paul's* Church-yard, 1683.

Samuel Th[illegible]

TO THE READER.

Courteous Reader,

THou wilt find in these Papers some publick Memorials both of Church and State, which tend to maintain just and charitable Thoughts of our present Establishments and Governours; with certain Considerations of no small moment to be duely weighed by all, that importune or attempt a Change; and may possibly evince, That our Peace and Happiness dependeth rather upon a teachable Spirit, and Christian Obedience and Submission in the Subject, than any great Necessity of Condescen-

sion or Alterations by Authority, *which yet are left* entirely, *as they* ought *to be, to the* Religious Prudence of those who are over us in the Lord; *to whom they* properly belong.

Μὴ γίνου δίκαιος πολύ, μηδὲ σοφίζου περισσά, μήποτε ἐκπλαγῇς. Eccles. 7. 16.

SOME

SOME ANIMADVERSIONS ON THE *Protestant Reconciler*, &c.

SECT. I.

The Reconcilers Apology in his Preface.

'GOD *is my Witness*, what I have discourſed in theſe Papers, is my *fixed Judgement*, which I have taken 'up upon *Convictions*, which I am *not able to reſiſt*, and not from *any carnal* 'Motives or any *Prejudices* whatſoever.

'Yet, being *ſenſible of my own weak-*
'*neſs and proneneſs to miſtake in judging*,
'and moſt *unwilling to do the leaſt diſ-ſer-*
'*vice to the Church*, of which I am at pre-
'ſent an unworthy *Member*, or to thoſe
'*Reverend Superiours*, whom from my
'heart I *honour* and *own*, as the *true*
'*Apoſtolick Guides and Rulers of the*
'*Church*, (which, if I be *miſtaken* in my
'Judgement, I *unwillingly* may do) I
'therefore do *entreat my Brethren of the*
'*Clergy*, who ſhall peruſe theſe Lines, to
'do it with the *exacteſt ſcrutiny*, and, if,
'upon peruſal, they do find, or judge
'my *Reaſons unconcluding*, and that my
'Judgement in this Matter is not accor-
'ding to *Truth*, that out of their *abun-*
'*dant Charity* they would be *pleaſed* to
'convince me of my Error.

'There being *nothing in the World*, in
'which I ſhall *more heartily rejoyce*, than
'a clear Conviction, that *in that part of*
'*my Diſcourſe*, *which doth concern my*
'*ever-honour'd Superiours*, I have been
'miſtaken.

'Teach me, my Reverend Brethren,
'and I will hold my peace; cauſe me to
'underſtand, wherein I have erred, and
'I will *thankfully*, yea I will *publickly*
'*retract* it.

'I

'I hope, I shall not be accused of *Sin-*
'*gularity*, or *Unkindness to the Church of*
'England.

'Since, what I plead for in this Book, Ibid. p. 59
'is *only the Religion of my King*, and
'that which I have *learn'd from his most*
'*excellent Declaration*, &c.

'Since I my self do *from my heart con-*
'*form to all that is required by the Church*
'*of* England, *&c.*

'Since I *verily believe* all *separate Con-*
'*gregations in the Nation*, which are not
'subject to the Government of our *Dio-*
'*cesans*, are *schismatical*, and all they,
'that do *abet* and *head* them, and exer-
'cise among them a *spiritual Jurisdiction*
'*independent on them*, do set up *Altar*
'*against Altar*, and therefore out of pure
'*commiseration* to their souls do plead in
'their behalf.

'Since I do *only* plead for this Con-
'descension, because I do really believe;
''tis for the *Glory*, *the Safety*, *the Ad-*
'*vantage of the Church of* England, and
'of the *Protestant Religion*; that it will
'be *highly instrumental for the Good of*
'*Souls*, and will conciliate so great *Re-*
'*nown and Credit to our Reverend Bi-*
'*shops*, as to make *future Generations rise*
'*up and call them Blessed*. And there-

'fore, if I have been *somewhat transported beyond the measures of my Station*, it 'is *pure zeal for my Religion*, and the 'Good of Souls, and for the *Honour*, 'Safety, and *Advantage of the Church of* 'England and *her Apostolical Governours*, 'which *caused me to be thus transported.*

'Since I, who do now *humbly plead* 'for *Condescension*, do *intend*, God wil-'ling, to plead, as *stiffly*, and, I *hope*, 'with *more Conviction*, for *submission to* 'the *Constitutions of the Church of* Eng-'land.

'Since, lastly, I am *very willing and* 'desirous to be convinced of my Error, and, 'such conviction being given, to re-'tract, what I have writ on this Sub-'ject.

P. 60. 'I hope, what is written with all the 'modesty I could, and as much *deference* 'to my most honour'd Superiours, as the 'application of the present Subject would 'permit: I say, if these things be consi-'der'd, I hope, that I have given no 'just occasion of offence to *any Member* 'of the Church of England.

[All this I allow of, *so far as it is not evidently* protestatio contra factum; for P. 118. in *that* case the *Reconciler himself* will excuse us from *believing* of men's *demurest Protestations.*]

[He

[He *entreats his Readers*, who shall peruse these Lines, to do it with the *exactest scrutiny*, and *professeth*, wherein-soever he shall be convinced of *Error*, not only *thankfully to accept* of it, but *publickly to retract*, &c.]

SECT. II.

The Reconciler's Proposition laid down.

' [THat things *indifferent*, which Ch. 1. p. 4.
' may be chang'd and alter'd
' without sin, or violation of God's Laws,
' ought not, *especially under our present*
' *circumstances*, to be imposed by our
' Superiours, *as the conditions of Commu-*
' *nion*, or as conditions, without which
' none shall *minister in sacred things*,
' though *call'd to that work*, and none
' shall be *partakers of the publick Ordinan-*
' *ces*, which Christ hath left to be the
' ordinary means of Grace and of Salva-
' tion to Mankind; but shall *upon refu-*
' *sal to submit to them for ever be excluded*
' *from the Church*, and from the Privi-
ledges

'ledges belonging to the Members of 'it.]

A farther Declaration of what he means to contend for.

P. 2. '(1.) He, who saith, that it is *sinful* 'and *mischievous* to *impose these unnecessary Ceremonies*, and to *retain these disputable expressions* of our *Liturgie*, 'which may be alter'd and removed 'without transgressing the *Law of God* 'saith *true*.

'(2.) And he also, who pleads, that 'Separation from Communion with us on 'the *account of these few scrupled Ceremonies* and *disputable expressions* of our *Liturgie*, is *sinful* and *unreasonable*, as well 'as *mischievous*, doth also speak the 'words of *Truth* and *Soberness*. Or,

P. 3. 'That one should not *impose* these 'things as conditions of Communion; 'and that the other should not, when 'they are once imposed, *refuse Communion* upon that account.

P. 333. '*Elsewhere*, it is only the *doing that*, 'which the *first Reformers declar'd to be* '*lawful* upon great occasions. The '*Churches using her Liberty in matters* '*wholly left to her Liberty*. 'Not,

'Not, that the Ceremonies be *aboli-* Ibid.
'*shed*, or the *Conformists forbid* to use
'them, but that *others should be dispensed*
'*with in* their *omission*.

[The *few Ceremonies* are frequently express'd to be *Kneeling* at the Communion, the *Cross* in Baptism, and the *Surplice*.

The *scrupled and disputable expressions* in the Liturgy are *no where set down*. So that of *these* no *definite Conclusion* can be made.]

Elsewhere, he refers to the *Treaty of the Savoy*.

'In the Treaty of the *Savoy*, abate- P. 330.
'ment of the Ceremonies, and alteration
'in some disputable passages in our Litur-
'gy, were *all that was contended for*.
[Though, I think, there was there also *a spick and span new Liturgie, or Directory* by some *drawn up*, and *pleaded for*.]

Elsewhere, he refers to the *Agreement* Pref. p. 10.
between Dr. *Bates*, Dr. *Manton*, and Mr. *Baxter*, in a Conference with the *Bishop* of *Chester* and Dr. *Burton*, at the invitation of the *Lord Keeper Bridgeman*, drawn up in form of an Act by the *Lord Chief Justice Hales*, for a *Com-* Ch. 10. 331
prehension, and *limited Indulgence*, or a *new Act of Uniformity*, which should neither

ther *leave all at liberty*, nor *impose any thing but necessary*. Upon which, *saith he*, Mr. *Baxter* queries, 'Whether, after 'such an *Agreement*, it be *ingenuity*, to 'say, we know not *what they would have?* [And yet the *Query* will remain *unsatisfied*, till we are told who *impowred* them to *act in the Name of the rest*, or how we may be *assured*, their *Brethren* are of the *same mind*.]

Pref. p. 5. *Elsewhere*, to *His Majesties Declaration from Breda*, *April* 4. 1660. 'of *Liber-* 'ty to tender *Consciences*, and that no 'man be disquieted or call'd in question 'for *Differences of Opinion*, *which do not* 'disturb the *Peace of the Kingdom*, &c. And, *His other Declaration concerning Ecclesiastical Affairs*, *Octob.* 25. 1660. of which more particularly afterwards.

Ibid. p. 7. 'These, saith he, *are the very terms of* 'Peace, *which here I plead for*, &c.

Elsewhere, to the Excellent Dr. *Stillingfleet*, in his Preface to the *Unreasonableness of Separation*, where he propounds

Pref. p. 15. this *material Question*. 'Is there nothing 'to be done for *dissenting Protestants*, 'who *agree with us in all Doctrinal Arti-* 'cles of *our Church*, and *only scruple the* 'use of *a few Ceremonies*, and *some late* 'Impositions? [Add, saith the *Reconciler*,

ciler, ' and *some disputable expressions in* ' *our Liturgie.*] The short of his *Concessions* in Answer hereunto is *this*. ' (1.) As ' to the *Ceremonies*. The *Sign of the* ' *Cross* either *wholly taken away*, or, if ' that may give *offence* to others, the *use* ' *of it confined to the publick Administra-* ' *tion of Baptism*, or *left indifferent, as* ' *Parents desire it.* (2.) They, who ' scruple *Kneeling* at the Lord's Supper, ' to receive it with the *least offence* to ' others, and rather *Standing* than *Sit-* ' *ting.* (3.) As to the *Surplice* in *Paro-* ' *chial Churches*, it is not of that conse- ' quence as to bear a Dispute *one way, or* ' *other*: And, as to *Cathedral Churches*, ' there is *no necessity of Alteration.* (2.) As ' to the *use of God-fathers and God-mo-* ' *thers*: The *Parents to be permitted to* ' *joyn with the Sponsors*, or *publickly to* ' *desire the Sponsors to represent them in* ' *offering the Child to Baptism*; Then, the ' *Sponsors to perform the Covenanting part,* ' *representing the Child*; and the *Charge* ' afterwards given in common *both to* ' *Parents and Sponsors.* (3.) As to *some* ' *Temper in the manner of Subscriptions.* ' *An absolute Subscription to all those Arti-* ' *cles, which concern the Doctrine of the* ' *true Christian Faith*; And a *solemn pro-*

' *mise*

'*mise under their Hand, or Subscription*
'*of peaceable submission to the rest*, so as
'not to *oppose or contradict* them, either
'in *Preaching* or *Writing*, upon the
'*same penalty, as if they had not subscri-*
'*bed to the* 36. Then, as to the *other*
'*Subscription required*, 1°. *Jacobi*, *to the*
'*Three Articles.* The *First*, (saith he)
'is provided for by the *Oaths of Allegi-*
'*ance and Supremacy.* The *Third* the
'same with *that to the* 39 *Articles*: And,
'as to the *Second* about the *Book of Com-*
'*mon-Prayer*, it ought to be *consider'd*,
'(saith he) (1.) Whether for the satis-
'faction of the *scrupulous*, some *more doubt-*
'*ful & obscure passages may not be explain'd*
'*and amended, &c.* (2.) Whether, *upon*
'*such a review* (by *wise and peaceable men*
'not given to *wrath and disputing*) it be
'not great Reason, that *all persons, who*
N. B. '*officiate in the Church*, be not only *tied*
'*to a constant use of it in all publick Offi-*
'*ces*, which they ought in *person* fre-
'quently to do; but to *declare at their*
'*first entrance upon a Parochial Charge*,
'*their approbation of the use of it after*
'*their own Reading of it.* (3.) Whether
'*such a solemn use of the Liturgie*, and *ap-*
'*probation and promise of the use of it* may
'not be sufficient, instead of the late

'*Form*

'*Form* of declaring their *Assent* and '*Consent*. *These*, saith the Doctor, *are* '*all* the Things which appear to me *rea-* '*sonable* to be allowed in order to an '*Union*, and which, I suppose *may be* '*granted* without detriment or dishonour to our Church.

'And these, saith the *Reconciler*, are Pref. p. 19. '*all I plead for in this Book*. For as for '*those*, who deny the *Lawfulness of Li-* '*turgie*, and the *right Constitution of our* '*Churches*, and who would be *exempted* '*from the Jurisdiction of their Bishop*, and 'set up *Congregations separate and inde-* '*pendent on him*, I know not, how to 'plead for them, without pleading for '*Schism, Confusion, and Disorder*.

[And yet *these*, I fear, are the *great-* *est part of Conscience-non-Conformists*.]

[Those likewise who *revile our Reve-* *rend Bishops* as *Tyrants and Usurpers*, and professs, *not to know what is meant by the Church of England*, must here consequentially be *excluded*.]

I note also, that the *Excellent Dr. St.* Ibid. p. 16. *had answer'd*, (and that *truely*, saith the *Reconciler*) 'That there is *no good* N. B. '*ground for any scruple* of Conscience as 'to the *use of our Ceremonies*, much *less* '*for separation* from other Acts of Com-

'muni-

'munion on *these* accounts. That the '*primitive Church* did anciently *receive* '*in the posture of Adoration*; [where the 'Reconciler adds of his own, He *durst* 'not say *Kneeling*; of which more here-'after.) And that he doth *not question*, 'but the *practice of our Church in the use* '*of God-fathers and God-mothers* may be '*justified*.

Ibid. p. 19. Next he refers to Dr. *Tillotson*, in his *Sermon* on *John* 13. 34, 35. 'It is not 'for *private persons* to undertake in mat-'ters of *publick Concernment*; but I 'think, we have no cause to doubt, but 'the *Governours of our Church* (not-'withstanding all the Advantages of '*Authority*, and *we think of Reason too* 'on *our* side) are persons of *that piety* '*and prudence*, that for *Peace-sake*, and 'in order to a *firm Union among Prote-*'*stants*, they would be content, *if that* '*would do it*, not to insist on *little things*, 'but to yield them up, whether to the '*Infirmity*, or *Importunity*, or, perhaps, 'in some very few things to the *plausible* '*Exceptions* of those, who differ from 'us.] 'If then (saith the *Reconciler* 'hereupon, this be *not done*, it must be 'in his Judgement through *defect of piety* 'and *prudence* in *some* men, or of *content*

with

'with what is *reasonable* in others.

[Here should be noted *farther*, that the *Dean said* excellently well. (1.) 'It 'is not for *private persons to undertake in* 'Matters of publick Concernment. (2.) *Supposeth Authority* to have the Advantage 'of *Reason too* on its side. And (3.) speaks of these *Concessions in little things for Peace-sake, and in order to a firm Union among Protestants*, with *that hypothetical clause* of principal Remark in the *present Matter*. 'If this would do.] B. N.

But I will not transcribe all his *particular References*, but content my self to annex *some of his more general expressions*.

'Although *some little Reason* may be 'pleaded for their *use*: Although the P. 132. 'Rulers of the Church have certainly *a* P. 139. 'Right to impose Things Indifferent, yet, 'with *submission* to them, I conceive 'they should *not exercise it to give occasion* 'to them that desire occasion to traduce 'them, as men, that do more regard a 'Ceremony than an *Immortal Soul*, the 'exercising of their commanding Power, 'than the *preserving of poor Souls from* 'damning Schisms, and the Church from 'sad Divisions, when it *hinders the* 'Preaching of the Gospel to their Flock, as 'this imposing seems to do.

P. 29. *Sometimes* he would have the Ceremonies *laid aside or left indifferent*; *frequently*, 'not imposed *as Conditions of* 'Communion. Governours to abstain
P. 149. 'from *using their lawful power of imposing*, 'what is *not edifying but destructive*, and 'therefore not *expedient* to be imposed. 'They may *demonstrate their imposing* 'power (saith *he*) in such Expressions
P. 153. 'and such Ceremonies, as are *less subject* 'to Scruple. He would have them *forbear*, τὴν ἐξ ἀνάγκης ὑπαγὴν: or, to shew, 'that it is *better to comply with their In-*
P. 126. 'junctions, and yet not *necessitate him*, 'that cannot come up to them, lest a *greater sin*, viz. a *Soul-destroying Schism*, 'should follow.

Elsewhere. 'If our Superiours are
P. 157. 'pleased to *abate* those things or to *restrain* them, not as *sinful* to be practised, or *with a protestation that they do* 'not esteem them so; but purely for 'peace-sake and unity, and to prevent the 'ruine of the weak, the *scandal of Religion* in the general, and *reproach of the* 'Protestant Religion in particular. *This* 'will be satisfactory to those, who scruple 'the use of them, and *granting all they* 'plead for.

☞ 'What is here pleaded for, is neither 'a de-

'a *denial*, nor a *dissembling* of the *impo-* P. 159.
'*sing power* in Superiours, but *only an*
'*abatement of the exercise* thereof to-
'wards some weak Dissenters.

'Which may be *done*, with *asserting of* Ibid.
'*the power*, and a *profession*, that they do
'*suspend the exercise* thereof, not through
'*conviction*, that it may not *lawfully be*
'*used*, but out of *pure commiseration and*
'*bowels of compassion* towards their weak
'Brethren.

'The Dissenters would put *no restraint*
'*upon others*, as to the Ceremonies in P. 160.
'contest, but only humbly crave a *free-*
'*dom of Indulgence to themselves*, and
'would be *thankful* for it, and *contented*
'with it, μὴ ὡς κατ' ἀνάγκην, ἀλλ' κατὰ ἑκούσιον,
'out of *meer pity and commiseration* to
'their weakness.

'An abatement of these Ceremonies, P. 164.
'*purely on the account of pity and conde-*
'*scension* to the weakness of our Christi-
'an Brother.

'We contend about *such* things, as
'may be *laudably performed by Inferiours* P. 167.
'at the command of their Superiours,
'and may *as laudably be left indifferent by*
'*Superiours* in the prosecution of *higher*
'*Ends*.

'It seems to be the *Duty of Inferiours*

P. 177. ‘ to comply rather with the commands
‘ of their Superiours, though they con-
‘ ceive them *burthenſom and inconvenient*,
‘ than to adminiſter occaſion to all *thoſe*
‘ *dreadful evils both to Church and State*,
‘ of which we have ſo ſad experience.
‘ And it doth alſo ſeem, to my poor
‘ Judgement, to be *praiſe-worthy in Su-*
‘ *periours*, ſhould they ſo far comply
‘ with the *peeviſhneſs and ſtiffneſs*, the
‘ *weakneſs and infirmities* of their Inferi-
‘ ours, as not to give them *occaſion* of
‘ doing ſo much miſchief to themſelves
‘ and others, and to the Church of God,
‘ by impoſing of thoſe things, which do
‘ but *very little* good.

P. 332. ‘ Is not the *power* in your own hands,
‘ to *grant*, or *refuſe*, as you ſhall ſee *ex-*
‘ *pedient to the great ends*; *of your whole*
‘ *Miniſtry*, the Glory of God, the peace
‘ of the Church, and the ſalvation of
‘ Souls? If therefore they demand any
‘ thing which is apparently *repugnant* to
‘ theſe Ends, you have *good warrant to*
‘ *reject all ſuch unreaſonable* proffers.

Ibid. ‘ What is deſired to be removed, but
‘ *Things indifferent and unneceſſary, and*
‘ *by our Church acknowledged to be ſuch?*
‘ If therefore their demands *only concern*
‘ *ſuch things*, I hope the *benefit of ſuch*
‘ *Con-*

'*Conceſſions*, here laid down, will fully 'ſatisfie the *Reaſonableneſs* of them. *If* ☞ '*they do not concern them*, they are *not* '*pleaded for by me, nor can be rationally* '*pleaded for by them.*

'If this Condeſcenſion *only be allowed* '*upon theſe Conditions*; That men en- P. 343. N. B. 'gage by *Oath or ſolemn promiſe*, that they 'will *never ſpeak, or preach, or write* '*againſt the little things, wherein they are* '*indulged*, nor give *diſturbance* to the 'Church about them:

'And with *ſmart Penalties* on them, 'which upon *theſe accounts do make or* '*contribute to any Factions in the Church*, 'I know not what is further requiſite 'for the prevention of *ſuch Factions.*

'Now, *Thus would the more moderate* '*Diſſenters be content to be admitted*; '*and thus alone can any wiſe man plead* ☞ '*for their Admiſſion.*

['The *Controverſie depends on this* N. B. '*Iſſue*,

'Whether it be better that *myriads of* P. 195. '*Souls ſhould be continually kept in danger* '*of eternal ruine*, or a *few needleſs Cere-* '*monies and Expreſſions ſhould be waved* '*to prevent that ruine?*]

Again, ['The *Queſtion honeſtly and* N. B. '*truely ſtated* is *only this*,

P. 338, 339. ‘ Whether *those Rules of the Church,* ‘ which concern *Things indifferent,* and ‘ in *their own nature by our own confession* ‘ *alterable,* should not be *alter'd or relax-* ‘ *ed,* when it *so* happeneth, that an *hor-* ‘ *rid Schism,* with *all its dreadful Conse-* ‘ *quences,* is by the *Imposition of them* ‘ *caused* throughout the Body of the Na- ‘ tion, and the *salvation of innumerable* ‘ *Souls is hazarded thereby?*]

Thus I have laid together the *fairest Representations* of the *Reconciler's Proposal.*

And *thus* I could be content to *leave it recommended to the Consideration of our ever honoured Superiours, with all humility and deference,* as the *Reconciler* professeth P. 280. *sometimes* to do; only, there are these *two or three Queries to be resolved distinctly,* as I conceive, in the *determination* of it.

Q. (1.) Whether *this horrid Schism with all its dreadful Consequences,* is justly to be charged on the *imposition* of *these Ceremonies, and disputable expressions of our Common-Prayers,* as the *Cause of them?*

Q. (2.) Whether the *waving these few Ceremonies and Expressions on the Conditions prescribed,* would contribute to the

the *prevention or cure* of them?

Q. (3.) Whether there is *no other way of Redress* for these Mischiefs *more reasonable and probable on the Subjects part?*

SECT. III.

BUt I observe *farther*, That the *Reconciler* hath *inserted divers passages*, that tend to prove the *utter unlawfulness of imposing any Ceremonies, especially that are insignificant*, without respect had to *such Restrictions*, as he at *other times propounds*; and such as *slander our Reformation* and the *Defenders of it.*

Of *this nature* is that Citation out of *Beza's* 8th. *Ep.* to which he puts an *Hand in the Margin*, and marks it out in *distinct Letters.* Pref. p. 2.

['I *affirm*, That Men so oft do *grievously sin*, as they do introduce into the 'Church of God *any Sacramentals*, that 'is, *any Ceremonies significative of spiritual things*; and, that *all symbolical Rites* 'should be *utterly excluded* from the 'Christian Church, into which they *never could rightly be introduced*; and I

'believe the Church can *never* be reſto-
'red to her *native beauty*, whilſt they do
'remain.]

P. 26. *Again*, out of the *ſame Author*. 'As
'to the Rite of *Croſſing*, though it be
'*moſt Ancient*, I cannot ſee *what good it*
'*doth*: I would by no means reckon it
'among *things indifferent*; but think it
'*leſs ſo*, than the *brazen Serpent* of *He-*
'*zekias*, the *Example of which good King*
'*in this matter*, that is, in deſtroying
'the *Idols of the Croſs and Crucifixes*, it
'*behoves all Chriſtian Princes to imitate.*

[And *upon this the Reconciler after-*
wards expoſtulates, 'Why do we not ra-
'ther follow the *Example of good King*
P. 43. '*Hezekiah*, who broke the *brazen Ser-*
'*pent*, and carefully removed that occa-
'ſion of the Idolatry of *Iſrael*, &c? This
indeed is *an Inſtance*, which the *non-*
Conformiſts have *all along* been copious
in dilating on.]

Again, from the *ſame Epiſtle*, with
P. 26. *another hand in the Margin.* ['They in-
'deed ſeem to me to do beſt of all, who, *no*
'*leſs diligently than open Idolatries*, do
'aboliſh ſuch things, which, *though they*
'*are not impious of themſelves*, yet are
'*unneceſſary*, and *profitable for little, if a*
'*man uſe them aright*, but very *noxious*
'*when abuſed.*] And,

And, according to *this rigor* of Reformation, the *Reconciler* afterwards applies *that ſerious Queſtion in the Homily of the Peril of Idolatry*, directed *there* againſt the *makers, ſetters-up*, and *maintainers of Images in Churches*, to the caſe of *impoſing our few indifferent Ceremonies*; 'How is the *Charity of God*, or '*Love of our Neighbour* in our hearts, if 'when we may remove *ſuch dangerous* '*ſtumbling-blocks* to the weak and ſimple 'people, we will not remove them? '*&c.*] Ch. 1. p. 31

Again, out of Mr. *Baxter*; 'It is a '*Cruelty next to Diabolical* to lay before 'men an occaſion for their damnation 'for nothing. *p.* 327.]

Again, from the *ſame Author* Beza ſtill. 'If the Apoſtle did rightly chide the *Ga-* '*latians*, that they, *having begun in the* '*Spirit*, *fell back unto the Fleſh*, with '*how much greater reaſon* may this be 'ſaid of *you of England*, if, when you 'have *begun in the Spirit*, you fall back, 'not as they to the *Fleſh*, that is, unto 'the *Ceremonies of Moſes*, but to the '*Trifles and Refuſe of humane Traditions?* 'which God forbid!] Pref. p. 27.

['Which Things ſhould they once 'happen, they would moſt certainly be

'the

Ibid. 'the *beginnings of much greater Calami-*
'*ties*, than what you have yet felt.]

'The truth of *which Prediction* (ſaith
'the *Reconciler*) *we have found by wofyl*
☞ '*experience:* Laying the *Load of all our*
'*great Calamities* upon *this Impoſition.*

Then he cites *Zanchius* his *vehement Declamation againſt the Surplice to Queen Elizabeth*, upon the *miſ-Information* given him by ſome *male-contented Brethren.*

P. 28. 'The fire of Contention about certain
'Garments, is now again to the incredi-
'ble offence of the Godly, as it were
'raiſed *from Hell*, and kindled afreſh in
'your *Majeſties* Kingdom; and that the
'occaſion of the Fire is, becauſe your
'*moſt Gracious Majeſty*, being perſwa-
'ded by ſome, *otherwiſe great men*, and
'carried with a *zeal*, but *certainly not ac-*
'*cording to knowledge*, to retain Unity
'in Religion, hath now more than ever
'reſolv'd and decreed, yea, doth *Will*
'*and Command*, that *all Biſhops and Mi-*
'*niſters of the Churches* [here we have
'an *Hand in the Margin*] ſhall in Di-
'vine Service put on the *white linnen*
'*Garments*, which the *Popiſh Prieſts* uſe
'now in Popery: Yea, it is to be feared,
'that the Fire is ſo kindled, and caſts its
'Flame

'Flame so far and wide, that *all the* 'Churches of that most large and mighty 'Kingdom, to the *perpetual disgrace of* 'your most Renowned Majesty, will be set 'on a *flaming Fire.* [Here the Reconciler inserts, *Oh true Prophet!* Though never Prince reigned with *greater Quiet, Security*, and *Honour*] 'Seeing the *most* 'part of the *Bishops*, men greatly renowned for *all kind of Learning and Godliness*, had *rather leave their Office and* 'Place in the Church, than, *against their* 'own Conscience, *admit of such Garments.*

[And upon this the *Reconciler* bestows a *N. B.* though it be, *in truth*, an *evil Note* and *false Suggestion* concerning the *most part of the Bishops*; for we read of but *one*, *Bishop Hooper* by Name; who also, though he for some time *stood it out*, yet upon long Conference *at last reformed himself*, and yielded to the *publick judgment* of the Church.]

Of the *same* nature is *that other rash assertion of Lanchius.* 'It is *out of all doubt*, P. 30. 'that by *This Law concerning Apparel* 'all *Godly men will be offended.*

And *as vain* was the Fear of the *Return of Popery by This means*, which he so *Rhetoricates* upon. 'Methinks I see P. 31. 'and hear the *Monks* crying out with 'loud

'loud voices in the *Pulpits*, both *con-*
'*firming their followers in their ungodly*
'*Religion by the Example of your Maje-*
'*sty*, and also saying; What, doth not
'the *Queen of England* also, a most learn-
'ned and prudent Princess, begin *by lit-*
'*tle and little to come back to the Church*
'*of Rome?* The holy *Vestments* of our
'Clergy being again received, we are
'in good hope the day will come, where-
'in she will at length *recal all the other*
'*Rites* and *Sacraments* of the holy
'Church of *Rome.*]

Then, upon *the Instance of the brazen Serpent* before mentioned, taken away by godly *King Ezekias*, he assumes,

P. 32. 'How much *more* then are *those unclean*
'*Garments* to be *banished out of the Church*
'*of God*, seeing the *Apostles never used*
'*them*, but *the Whore of Rome* hath used
'them in her *Idolatrous Worship*, and to
'seduce men?

Again, [which the *Reconciler* marks out in *distinct* Characters] 'All men

Ibid. 'know, that the *most part of all the Chur-*
'*ches*, who have fallen from the *Bishop*
'*of Rome for the Gospel's sake*, do not
'only *want*, but also *abhor these Gar-*
'*ments.*]

☞ The *contrary* to which is to be seen in the

the learned *Mr. Durel's View of the Government and publick Worship of God in the Reformed Churches beyond the Seas*, wherein is shewed their *Conformity and Agreement with the Church* of *England*, as it is established by the *Act of Uniformity*.

Next I challenge *that passage* from *Mr. Baxter's Dispute of Humane Ceremonies*, P. 45. which the *Reconciler* thus introduceth. 'Tis *shrewdly argued by Mr. Baxter*, 'This seems to be *coming after Christ to* 'amend his *Laws*, and *make better Laws* 'and *Ordinances for his Church*, than he 'hath done, *&c.*] which is only the *old Argument varnish'd afresh*, 'There is 'but one *Law giver*.

Next, *That of Acontius*, which goes farther, to the *excluding any publick Confession of Faith in the Church besides the Reading of the holy Scriptures to the People*.

'This excellent *Observation* (saith the P. 52. 'Reconciler) That in the *Jewish Church* 'the Restitution of Divine Worship was 'often made by *pious Princes*, but never 'did they make *any publick Confession* of P. 53. 'their Faith, but *only read the Scriptures* 'to their *People*, abolished Idolatry and 'all the footsteps of Impiety, and *the*

'owning

'*owning of the Scriptures was to them a*
N. B. '*Confeſſion* of their Faith. And *why*
'(*ſaith he*) *are we wiſer than they were?*
'In my Judgement it ſeems beſt agreeing
'in *one publick Symbol* to *aboliſh all other*
'*Confeſſions of particular Churches.*

☞ Here now is a *Door wide enough* to ſend the *three Creeds* packing with the *three Ceremonies*; and ſome, I fear, would be *well enough contented* ſo to do.

I cannot excuſe *theſe Paſſages* from ſome *unkindneſs*, and *diſ-ſervice to the Church* of *England*, and thoſe *Reverend Superiours*, whom the *Reconciler* profeſſeth *from his heart* to acknowledge the *true Apoſtolick Guides and Rulers of it*. I cannot but think, that thoſe, who *thus modeſtly* plead for Condeſcenſion, do want *ſomewhat of due Reverence to our*
Pref. p. 9. *Dear Mother*, as he yet vouchſafes to *own* her. I muſt needs *tax him* as *ſomewhat tranſported beyond the meaſures of his Station*, as his *own heart*, it ſeems, *miſ-*
Pref. p. 59. *gave him* that he might be.

And I have *ſome farther Reaſons* ſo to judge.

Ch. 1. p. 3. 'Whoſoever (ſaith he) ſhall peruſe
'the Writings of the Learned *Dr. Stilling-*
'*fleet* and *his Defenders*, will find that
'they

'they have been very *silent on this Head*, '[saying any thing to *justifie the exercise* 'of *imposing* Authority] and *have upon* 'the Matter left our Rulers in the 'lurch.

And *so*, for ought I *find*, he is *willing to leave them*; not without an *Applause of the Triumphs of their Adversaries upon this Occasion.*

'This is the import (saith he) of *ma-* P. 202.
'*ny shrewd Questions*, which I meet with 'in the *Books of the Dissenters*, to which 'I find *no Answer in the Replies of any of* 'their *Adversaries*; and which I do en- 'treat *our Champions for the Church of* 'England, as they respect the *Credit of* 'our *Church-Governours*, the *Reputation* 'of our *Church*, and of her *Discipline*, not 'to pass by, without the *least notice* 'taken of them, as *hitherto* they have 'done. Some *Untoward Questions* of 'this nature have been collected from 'Mr. *Baxter's Works* by *Mr. Barret* in 'his *Reply to the Reverend Dean of St.* 'Pauls. —Moreover *Mr. Barret himself* P. 205.
'hath offered *many Questions of like na-* 'ture, which being slow of understand- 'ing, I *cannot answer* to my own satis- 'faction, and therefore do *cry out*, *Men* 'of *Israel help.*

[As

[As the *Jews of Asia did*, when they saw *Paul in the Temple, stirring up all 'the people, crying out, Men of Israel help; This is the man that teacheth all men every where against the People and the Law, and This Place, &c.* Acts xxi. 27. 28. This is the *unluckie Pattern*, which the *Reconciler* here, *unwittingly I am perswaded*, writeth after.]

Among *these* Questions *one is*,

P. 206. 'What, if the *Old Liturgie*, and *that 'new one compiled and presented to the 'Bishops at the Savoy* 1661. had *both 'passed*, and been allowed for Ministers 'to use, as they judged most conveni-'ent? might not *several Ministers and 'Congregations* in This case have used '*several modes of Worship*, without *breach 'of the Churches peace*, or counting each 'other *Schismaticks*? What if our *King 'and Parliament* should make a Law en-'joyning *Conformists* and *Non-Confor-'mists* that agree in the *same Faith and 'Worship for substance*, to attend peace-'ably on their Ministry, and serve God 'and his Church, *the best they can*, whe-'ther they use the *Ceremonies and Litur-☞ 'gie* [here our *Reconciler* hooks in *scru-'pled expressions of the Liturgie*] or *no*, 'without uncharitable Reflections or 'bitter

'bitter Censures upon one another ei-
'ther in word or writing? where would
'be the *sinfulness of such* a *Law?*]

Here now is a *plain Confession* (to the *contrary* of what we heard before) that *somewhat else* was insisted on at the *Savoy*, than the *Abatement of Three Ceremonies, and some scrupled Expressions of the Liturgie.* And here is a door set open for those *independent Schismaticks*, our *Reconciler* saith, he *dare not, and cannot plead for, agreeing*, as *they also* alledge, *in the same Faith and Worship for substance.* And the truth is, They who *scruple the Ceremonies*, do for the most part *scruple the Liturgie*; and they who scruple *some Expressions*, had, it may be, *as lief be without the whole.* And, *in the case of these two Liturgies allowed*, what must be done, where *one part of the same Congregation is for the old* and *another for the new?* What, where the *Minister* is for the *old*, and the *People* for the *new?* Or, the *Minister* for the *new*, and the *People* for the *old?* Or, the *Minister* for *neither, new, nor old?* &c. At *this rate* it were *easie to multiply Questions*, and there is a *Proverb in that case*, which I list not now to mention.

I pass by divers *other* things, at present, *some* of which we shall meet with, *by the way*, hereafter.

There are *two smart Inferences*, wherein the *Excellent Dr. Stillingfleet* is *particularly* concerned, as he will *justifie his Truth and Sincerity*.

'(1.) Hence we may see how *little*
P. 297. '*semblance of Truth* hath *that pretence*,
'that these things are to be retained, and
'appointed *out of due Reverence to An-*
'*tiquity*, [referring in the *Margin* to Dr. *Still. Hist. Account*, p. 16.] 'For if
'men will endure things to be called by
'their *proper Names*, is it not very like
'*Hypocrisie*, to pretend to retain *three*
P. 298. '*Ceremonies*, &c? Moreover, to retain
'this *kneeling posture* out of due Reve-
'rence to *Antiquity*, when *no such posture*
'*was used by Antiquity*, [he calls it else-
P. 253. 'where a *novel Thing*] I fear cannot be
'well excused from *Falshood*, or from
'*imposing on the People*.

'[2.) Hence we may see, how *vainly*
'*'tis pretended*, that *these Ceremonies*
'were retained or imposed to *manifest*
'*the Justice and Equity of the Reformati-*
'*on*, by letting their *Enemies* see, they
'did not break Communion with them
'*for meer indifferent things*; or that they
'left

'left the Church of *Rome no farther*,
'than she left the *ancient* Church, [quoting again in the *Margin*, *Still. p.* 14.]

And he *chews the Cud upon it*, and goes *over with it again* in the *close of his Post-script*.

'He will be convinced, if he be *skil-* P. 363.
'*ful in Antiquity*, of the *great Insincerity*
'of *these two Pretences*. 1. That we,
'laying the rest aside, have kept our pre-
'sent Ceremonies out of due Reverence
'to *Antiquity*. And 2. that we have
'*left the Church of Rome only in those Ce-*
'*remonies*, in which she hath left Anti-
'quity.]

Thus he treats the *Ingenious and most Judicious Dr. Stillingfleet*, as he *some-* P. 270.
times caresses him, the *Reverend Dr. Stil-* P. 81.
lingfleet, the *Learned Dr. Stillingfleet*, P. 109.
the *Excellent Dr. Stillingfleet*—and, Pref. p. 15.
through *him*, I fear, casts *some dirt* upon his *Dear Mother the Church of England* in her *publick Declarations*.

The *reading of some Dissenters Books*, *seems unto me to have a little impeevish'd him*, and *disturbed the more* calm *and temperate disposition of his nature*; so that he treats his Adversaries, *now and then*, with *too much slighting and contempt*. Thus, what *Dr. Womock* alledg-

P. 155, &c. eth out of *Meisner*, a *Learned Lutheran*, he calls *trifling Arguments*, *giving the lye to St. Paul*, *Falshoods and Fooleries*, *miserable Trifles*.

But *particular persons* may the better bear with him, since he sometimes *forgets himself* in his Duty of *Reverence to the Church* and the *Apostolical Governours thereof*. That passage, I think, is *somewhat scandalous and vain*, where he tacitly resembles the *Ceremonies* (which he P. 208. *elsewhere* calls *trivial things*) unto the *May-pole*. 'Let him, that will have a 'May-pole, have it, and he, that would P. 341. 'not have it, have *no May-pole*.

SECT.

SECT. IV.

I Desire, it may be *well considered*, by how *great and sacred Authority*, and that *upon the maturest examination*, the *things excepted against stand established*; Authority both *Civil and Ecclesiastical*, that of the *Convocation*, which is the *Church of England Representative*, and of the *Parliament*, which includes *King, Lords and Commons*, the *Consent of the whole Nation involved*; and *This*, not *once*, but *often, time after time*, the *Objections to the contrary frequently canvassed and deliberated upon. All sorts of Authority meet here with Advantage.*

This the *Reconciler* had in *his eye*, when he said, with *a deal of Reason* for it.

'I know that it is not in their power '(meaning the *Reverend Bishops*) at pre- Pref. p. 9. 'sent to *make such Concessions*, they be- 'ing as much *tyed to the observing of the* 'Laws, as any order of men, and having 'no power to *dispense with them*, or to 'make any *Proposals* for the healing of 'our Breaches, till by his *Majesties Au-*

'*thority* they meet in *Convocation* for 'that end: And therefore *wonder at the* ☞ '*wickedneſs and injuſtice of thoſe men*, 'who *clamour* ſo much againſt them, 'becauſe ſuch Condeſcenſions are not '*immediately made*, that is, becauſe they 'do not *change the Laws*, which is not 'in their power to do.

All the Arguments therefore, which the *Reconciler* doth ſo copiouſly inſiſt upon, for an *enlarged Charity* in the cenſuring and *judging of others*, whoſe *Conſciences*, as he ſaith, we cannot know *but by their profeſſions*, (he ſhould have *added*, and *open practices*) do reach
P. 88. *more ſtrongly* againſt the *harbouring*, or *inſinuating of undue Fears and Jealouſies concerning our Superiours*, whom the *fifth Commandment* enjoyns us to *honour*. We cannot be too careful of all *unjuſt and uncharitable Imputations* to our Governours.

Let me here call to mind *ſome few Clauſes of the Act of Uniformity*, in the *firſt year of Queen Elizabeth* of bleſſed Memory, *confirmed* again in the *eight year of her Reign*.

'If any Miniſter ſhall *preach*, *declare*,
Prim. Eliz. 'or *ſpeak* any thing in *derogation* or *de*-'*praving* of the ſaid Book (of *Common*-

'*pray-*

'*prayer*, &c.) or *any thing therein con-* [The Crime and Penalty of derogating from, depraving, or despising any thing contained in the Book of common-prayer.]
'*tained*, or of *any part thereof*, and shall
'be thereof *lawfully convicted* according
'to the Laws of this Realm, by *Verdict*
'*of twelve* men, or by his *own Confessi-*
'*on*, or by *notorious Evidence of Fact*,
'he shall *lose and forfeit* to the *Queens*
'*Highness*, *her Heirs and Successors*, for
'his *first* offence, the *profit of all his spi-*
'*ritual Benefices or Promotions*, *coming*
'*or accruing in one whole year* next after
'his Conviction; and also, that the per-
'son so convict, shall for the *same of-*
'*fence* suffer *Imprisonment by the space of*
'*six months* without Bail or Main-
'prise, *&c.*

'And it is *Ordain'd and Enacted by*
'*the Authority aforesaid*, That if any per-
'son or persons *whatsoever* after the said
'*Feast of the Nativity of St. John Bap-*
'*tist next coming*, shall in any Inter-
'ludes, Plays, Songs, Rhimes, or by
'*other open words*, declare or speak any
'thing in the *derogation*, *depraving*, or
'*despising* of the *said Book* or *any thing*
'*therein contained*, or *any part thereof*,
'——Then *every such person*, being
'thereof lawfully convict in *form afore-*
'*said*, shall forfeit to the *Queen our So-*
'*veraign Lady*, *her Heirs and Successors*,

'for the *first offence*, an *hundred Marks*, &c.

[The zeal of the *Queen, Lords Temporal and Commons* in urging the *Bishops, and other Ordinaries*, as they will *answer it before God*, to see to the *execution of this good and wholesom Law.*]

'And, for a due *execution* hereof, the *Queens most Excellent Majesty*, the *Lords Temporal and all the Commons in this present Parliament* assembled, do *in God's Name earnestly require and charge all the Archbishops, Bishops, and other Ordinaries*, that they shall *endeavour* themselves, to the *uttermost of their knowledge*, that the *due and true execution* hereof may be had throughout their Dioceses and Charges, *as they will answer before God for such Evils and Plagues, wherewith Almighty God may justly punish his people for neglecting this good and wholsom Law.*

☞

[A *Provision* touching *such Ornaments of the Church and Ministers*, as are to be *retained*; with a *power left* to take *farther order about Rites and Ceremonies.*]

'*Provided always*, and be it Enacted, That *such Ornaments of the Church and of the Ministers thereof*, shall be retain'd and be *in use*, as were in this *Church of England*, by the *Authority of Parliament*, in the *second year of the Reign of King Edward*; until *other order* shall be taken by the *Queens Majesty*, with the Advice of *her Commissioners* appointed and authorized under the *Great Seal of England*, or, of *the Metropolitan of this Realm.*

'And

'And *also*, That if there shall happen 'any *Contempt* or *Irreverence* to be used 'in the *Ceremonies* or *Rites of the Church*, 'by the *mis-using of the Orders appointed* '*in this Book*, the *Queens Majesty* may 'by the *like Advice* of the *said Commissi-* 'oners or *Metropolitan*, ordain and pub- 'lish *such farther Ceremonies*, as may be 'most for the *advancement of God's Glo-* 'ry, the *edifying of his Church*, and the 'due *Reverence of Christ's holy Mysteries* 'and *Sacraments*.

And, now, I have occasion to remember, that the *first step of the Reconciler's Apology* is in *these* words; ['Since what 'I plead for in *this Book* is *only the Reli-* 'gion of my *King*, &c.] And that he Pref. p. 58. begins his *Preface* with some *remarkable Sayings* (*ad amoliendam invidiam*) of *King James*, *King Charles the Martyr*, and *his present Majesty*. It may not be amiss to shew a little *more particularly*, *how far* it may be said with *ingenuity and truth*, that he hath *learned of them*, or pays *a deference to their Judgements and Authorities*.

'[To begin therefore (saith he) Pref. p. 3, 4. 'with the Testimonies of our *Learned* 'and *Judicious Kings*; That excellent 'Determination of *King James* is worthy

'to

Apud Causab. *Ep. ad Card.* Perroon.

'to be had in perpetual Remembrance, 'viz. His Majesty thinketh, that for 'Concord, there is no nearer way than 'diligently to separate things *necessary* 'from things *unnecessary*; and to bestow 'all our labour, that we may *agree in the* 'things necessary, and that in *things un-* 'necessary there may be *Christian Liberty* 'allowed. Now His *Majesty* calls those 'things *simply necessary*, which the *Word* 'of God expresly commandeth to be believ-'ed or done, N. B. or which the *ancient* 'Church did gather from the Word of 'God by necessary consequence, [here he had done as well to have *added a N. B. too*] 'But those things, which by the 'Constitution of men without the Word of 'God were for a time received into the 'Church of God, though *piously and* 'prudently introduced, His *Majesty* con-'ceives, they may be *changed*, *mollified*, 'antiquated: And what *Pius the second* 'said of the *Celebacy of the Clergie*, that 'being anciently *established by good Right*, 'by *better* it might now be *antiquated*; 'that His *Majesty* believes may in the *ge-* 'neral be said of *most Ecclesiastical Obser-* 'vations introduced without the Word of 'God.] This, saith the *Reconciler*, is a 'golden Sentence, and *fully justifies all* 'that I plead for in *these* Papers.] Now

Now here I observe, (1.) That this was proposed by His *Majesty*, for *Concord between different Churches*: And whereas the *Reconciler*, *elsewhere*, demands, 'What *Reason* can be given, why Pref. p. 57. 'the Conditions of Communion *betwixt* 'Reformed *Churches*, should not obtain 'amongst the *members of the same Christian Church?*] I think, *That Reason*, 'which *the Church in her* 34th. *Article*, 'assigns, is *here considerable*: [Every 'particular *and National Church hath* 'Authority to ordain, change, and abolish Ceremonies or Rites of the Church, 'ordained by mens Authority, so that 'all things be done to *edifying*,] which words he sets down in *another* place. —— Ch. 2. p. 36 And This *our Parliament* in the *Act of Uniformity* had an eye unto. 'Provided, That the *Penalties in this Act* shall 'not extend to the *Forreigners*, *or Aliens of the Forreign Reformed Churches*, 14 Car. II. 'allowed *or to be allowed* by *the King's* 'Majesty, his Heirs and Successors in 'England.] The Laws of every Church and Kingdom are for their *own members*. 'In these our doings we condemn 'no *other Nation*, nor prescribe any thing 'but to *our own People only*, &c.] *Second Pref. to the Liturgie.*

But

But then (2.) I note *farther*, That *King James his opinion* was, That *even things by the Constitution of men without the Word of God*, might be *piously and prudently introduced* into the Church of God, as well as *upon occasion changed, mollified, or antiquated.* And, what he asserts in the *close*, is (ὅτι τὸ πολὺ) of *most Ecclesiastical Observations introduced without the Word of God*, not of *all of them.*

That *useful* distinction of *King James* between *things necessary* and *unnecessary*, is well declared by *one of the eminent Divines of our Church.*

Mr. *Mason's* Serm. on 1 *Cor.* 14.40.p.4.

'*Necessary* I call That, which the eternal God hath in his Word *precisely and determinately commanded or forbidden*, either *expressly* or by *infallible consequence*. *Indifferent*, which the Lord hath *not so commanded, nor forbidden*, but is commanded in the holy Scripture rather *potentially* than *actually*, comprehended in *general Directions*, not precisely defined by *particular Determinations*. Whatsoever God hath in his Word *precisely commanded*, is *necessary to be done*, for *not doing of it is a sin*. Whatsoever God hath *forbidden*, *so long as it is forbidden*, is necessary to be

'be *left undone*, for the *very doing of it* 'is a *sin*. Whatsoever is *neither com-* 'manded *nor forbidden*, that (whether 'it concern *Church*, *or Common-wealth*) 'is *left to God's Vice-gerents upon Earth*, 'who, according to the *exigence of the* 'State, may by their direction *command* 'it *to be done*, or to be *left undone*, and 'both *without sin*.

And this is *much more distinct*, than, what the *Reconciler* cites from the *Lord Falkland's Reply to White*. ['I am con- Pref. p. 12. 'fident, that all, who receive the *Scrip-* 'ture *for the only Rule*, and believe, *what* 'is *there plain to be only necessary*, would, '(if they *truely believed*, what they *pro-* 'fessed, and were not *led aside*, either by 'prejudice, or some *Popish reliques of hol-* 'ding *what they have been long taught*, or 'following the *Authority of some persons* 'either *alive or dead* by them much 'esteemed) soon *agree in as much as is* 'necessary, and in *concluding no necessity* 'of *agreeing in more*, there being no 'doubt, but it would *soon appear plainly*, 'what *is plain*.']

There is need of a *great deal of Caution* in declaring the *Scripture* to be the *only Rule*, that it be restrained to *matters peculiarly of divine Revelation*, *and necessary* *in*

in order unto ſalvation. [‘ Hæc ſenten-
‘ tia fuit omnium piorum patrum, qui
‘ etſi in *liberis ritibus* agnoſcebant *Autho-*
‘ *ritatem Eccleſiæ*, tamen in *Dogmatibus*
‘ *Fidei* eam ad *ſolius Scripturæ* Regulam
‘ alligatam putabant. Biſhop *Davenant*
ad *Coloſ.* 4. 4.]

But to return again to *King James*.

What his *Judgement* was in *theſe matters*, he particularly declared at the *famous Conference at Hampton-Court* in the beginning of his Reign; where *one of the Lords ſaid*, ‘ He was fully perſwaded,
‘ His *Majeſty* ſpake by the *inſtinct of the*
‘ *Spirit of God.* The *then Lord Chancellor* ſaid, ‘ I have often heard and read,
‘ that *Rex eſt mixta perſona cum Sacerdo-*
‘ *te*, but I never found the truth of it till
‘ this day. And the *Archbiſhop of Canterbury* affirmed, That ‘ undoubtedly
‘ His *Majeſty* ſpake by the ſpecial aſſiſt-
‘ ance of God's Spirit.

See, *Summ of the Conference* (by Dr. *Barlow*, *Dean* of *Cheſter*) 1603. P. 86.

P. 96.

Now *His Majeſty* there declared, ‘ It
‘ was his *happineſs above others*, (his Pre-
‘ deceſſors) becauſe they were fain to *al-*
‘ *ter all things* they found eſtabliſhed,
‘ but he ſaw yet *no cauſe* ſo much to al-
‘ ter and change any thing, as to *confirm*
‘ *that*, which he found *well ſetled already*,
‘ not without *Gratulations to Almighty*
‘ *God* for it. And

And 'the *Bishop of London* put His 'Majesty in mind of the Speeches which 'the *French Embassador*, Mr. *Rogne*, gave P. 38. 'out concerning the *Church of England*, 'both at *Canterbury* after his arrival, and 'at the *Court* afterwards, upon the *view* 'of our solemn Service and Ceremonies, 'namely, that, if the *Reformed Churches* &c 'of *France* had kept the *same Orders* 'among them, which *we have*, he was 'assured, there would have been *many* 'Thousands of Protestants more there, than 'now there are.

When *Mr. Knewstubs* took exceptions to the *Cross* from the *offence of weak* P. 67. *Brethren*, grounded on *the words of St. Paul*, *Rom.* 14. *and* 1 *Cor.* 8. (which P. 68. the *Reconciler* so *industriously amplifies* in his Treatise.)

'His *Majesty* first began with the *general Rule* of the Fathers, *Distingue* 'Tempora & concordabunt Scripturæ, 'shewing the difference of *those Times* 'and ours: Then a Church *not fully* 'planted nor setled, but ours *long established* 'and flourishing: Then Christians 'newly call'd from Paganism and *not* 'throughly grounded, which is not the 'case of this Church, since that Heathenish Doctrine *for many years* hath been

'from

'from hence abandoned. 2. He added 'a *Queſtion unanſwerable*, asking them, 'How long they would be weak? Whether '45 *years* were not ſufficient for them to 'grow ſtrong in? Then 3. *Who they* 'were, *who pretended this weakneſs?* 'For we, ſaith His *Majeſty*, require not 'now *Subſcription* of *Laicks and Ideots*, 'but *Preachers and Miniſters*, who are 'not ſtill, I trow, to be *fed with milk*, 'but able to *feed others*. And, 4ly, that 'it was not to be doubted, *ſome of them* 'were ſtrong enough, if not *head-ſtrong*; 'and, howener they in *this caſe pretend-* 'ed weakneſs, yet ſome in whoſe behalf 'they now ſpake, *thought themſelves able* 'to teach Him and all the Biſhops of the 'Land.

The *Queſtion* afterwards being put, 'Whether the Church had power to inſti- 'ſtute an external ſignificant Sign?

'Mr. *Dean of the Chappel* alledged the 'Practice of the Jews, who unto the P. 69. 'Inſtitution of the Paſſover preſcribed by 'Moſes, had, as the *Rabbins* witneſſed, ☞ 'added both *Signs and Words*, *eating* 'ſowr herbs and *drinking wine*, with 'theſe words to both, *Take and eat Theſe* 'in Remembrance, &c. *Drink This in* 'Remembrance, &c. Upon which ad-

dition

'dition and Tradition of Theirs our Sa-
'viour inſtituted the Sacrament of his
'laſt Supper, in celebrating it with the
'*ſame words*, and after the *ſame manner*,
'thereby *approving That Fact of Theirs* P. 70.
'*in particular*, and generally, *That a*
'*Church may inſtitute and retain a Sign*
'*ſignificant*; which *ſatisfied his Majeſty*,
ſaith *Dr. Barlow*, exceeding well.

Here his Majeſty enquired of the *Antiquity of the Sign of the Croſs*. Dr. *Reynolds* confeſs'd it to have been *ever ſince the Apoſtles time*; but, of *what ancient uſe in Baptiſm*, was the Queſtion. The *Dean of Weſtminſter* anſwer'd, out of *Tertullian*, *Cyprian*, *Origen* and others, that it was uſed *in immortali lavacro*; and ſome *other affirming obiter*, that *in Conſtantine's time it was uſed in Baptiſm*,
'What, ſaith the *King*, and is it *now*
'*come to that paſs*, that we *appeach* Con- P. 71.
'ſtantine *of Popery and Superſtition?* If
'*then* it were uſed, I ſee *no reaſon*, but
'that *ſtill* we may continue it.

Then, the Queſtion being put, '*How* P. 72.
'*far ſuch an Ordinance of the Church was*
'*to bind them, without impeaching their*
'*Chriſtian Liberty?*

His *Majeſty* ſeemed much moved, and told Mr. *Knewſtubs*, 'He would not

'*argue* That point with him, but answer 'therein, *as Kings are wont to speak in Par-* '*liament*, *Le Roy s'avisera*; adding with- 'al, that it *smelt very rankly of Anibap-*
N. B. *tisti*—And, in the close, '*I will have* '*none of That.* I will have *one Doctrine*
P. 73. '*and one Discipline*, *one Religion in Sub-* '*stance and in Ceremony.* And therefore 'I charge you *never to speak more to That* '*Point*, (How *far* you are *bound to obey?*) 'when the *Church* hath *ordain'd* it.

Ibid. *Dr. Reynolds* afterwards *objecting the example of the brazen Serpent* demolish'd and stampt to powder by *Ezekias*, because the *people abused it to Idolatry*, wishing that in *like sort* the *Cross* should be abandoned, because in *time of Popery* it had been *superstitiously used.* (As the *Reconciler* also, with *many others*, argues.)

His Majesty *answer'd.* 1. 'Though 'I be sufficiently perswaded of the *Cross* '*in Baptism*, and the *commendable use* '*thereof in the Church so long*; yet, if 'there were *nothing else* to move me, *This* '*very Argument* were an *Inducement* to 'me for the *retaining* of it, as it is *now* '*by Order established:* For, in as much, 'as it was *abused*, (so you say) to Super- 'stition in *time of Popery*, it doth plainly '*imply*,

'*imply*, that it was *well used before Popery*. I have liv'd among *This sort of men*, (speaking to the *Lords* and *Bishops*) ever since I was *Ten years* old, but I may say of *my self*, (as Christ did of himself) though I have liv'd among them, *since I had ability to judge, I never was of them*. Neither did any thing make me more to *condemn and detest their courses*, than that they did *so peremptorily dislike of all things, which at all had been used in Popery*. For *my part*, I know not how to answer the *Objection of the Papists*, when they charge us with *Novelties*, but *truly to tell them*, that *their Abuses are new*, but the things which they abused we retain in the *primitive use*, and forsake only the *novel Corruption*. P. 74.

[*King James*, it seems, is here lyable to the *Reconciler's double Charge against Dr. Stillingfleet.*]

'2. What Resemblance, saith His *Majesty*, is there between a *brazen Serpent*, a material visible Thing, and the *Sign of the Cross made in the Air?* P. 75.

'3. I am given to understand by the *Bishops*, and I find it *true*, that the *Papists themselves* did never ascribe any power or *spiritual grace* to the *Sign of the Cross in Baptism*.

'4. You

'4. You see, that the *material Crosses*, 'which in *time of Popery* were made to 'fall down before them, as they pass'd by, 'to *worship them*, (as the *Idolatrous Jews* 'did the *brazen Serpent*) are *demolished*, 'as you desire.

P. 76. Then for the *wearing of the Surplice*, whereas it was *objected* to be a *kind of Garment*, which the *Priests of Isis* used to wear.

'*Surely*, saith *His Majesty* somewhat 'pleasantly, until of *late*, I did not think, 'it had been borrowed from the *Hea-* 'then, because it is commonly termed a 'Rag of Popery. But, were it *so*, yet 'neither do we *border upon Heathenish* 'Nations, neither are any of them *con-* 'versant with us or commorant among 'us.——But, seeing it appeared out 'of *Antiquity*, that in the celebration of 'Divine Service a *different Habit* apper- 'tain'd to the Ministry, and principally 'of *white Linnen*, He saw *no Reason*, but 'that in *This Church*, as it had been, for 'comeliness and for order sake, it might 'be still continued. This being His con- 'stant and resolute opinion, That *no*

P. 77. ☞ 'Church ought further to separate it self 'from the Church of Rome, either in Do- 'ctrine or Ceremony, than she hath depart-

'ed

'ed from her ſelf, when ſhe was in her flou-
'riſhing and beſt eſtate, and from Chriſt
'her Lord and Head.

[Here *His Majeſty* again falls under the *Laſh of the Reconciler.*]

It is there *farther* noted, that all the *Diſſenters approved of the Corner'd Cap.* P. 79.

And, in the *cloſe*, His Majeſty, (not without *ſome commotion* from the *Idleneſs of their Exceptions*) ſaid, 'If This be *all* P. 84.
'they have to ſay, I ſhall make them
'*conform themſelves*, or I will——

Then, touching *Subſcription*, *His Majeſty* intimated, '1. How *neceſſary* P. 93.
'*Subſcription was in every well-govern'd*
'*Church*, that it was to be urged for the
'*keeping of the Peace.* For as Laws to
'prevent *Killing* did provide there
'ſhould be no *Quarrelling*, ſo to prevent
'greater *Tumults in the Church* Subſcrip-
'tion was requiſite. 2. Becauſe the *Bi-*
'*ſhop* is to *anſwer* for every Miniſter
'whom he *admitteth into his Dioceſs*, it
'were fitteſt for him to know the *affecti-*
'*on of the Party before his Admiſſion.*
'And the *beſt way to know him*, and to
'*prevent future Factions*, was to *urge his*
'*Subſcription at his firſt entrance*; for
'Turpius ejicitur, quam non admittitur
'hoſpes. 3. As Subſcription was a good

'means to discern the *affection* of the 'persons, whether *quiet or turbulent*, 'withal it was the *principal way to avoid* 'confusion.——

P. 94. N. B. Concluding, 'That, if any, after 'things were *well order'd*, would not be 'quiet and shew his *obedience*, the *Church* 'were better without him. Præstat ut pe-'reat unus, quam unitas.——Only add-

P. 97. ding *at last*, 'That the *weak* were to be 'informed, the *wilful* to be *punished*.

If any thing *farther* be desired of *King James his Judgement*, we may read it in the *Constitutions and Canons Ecclesiastical* 1603. *ratified and confirmed by his Authority*, among which we have *Those that require Subscription*; a *Defence and Explication at large of the Cross in Baptism*; the *last Three* declaring a *National Synod* to be the *Church Representative*, concluding the *absent*, as well as *present*, with a *Censure upon all the Depravers of it*. And, touching the *Rites and Ceremonies*, the 6th. *Canon* runs in these words:

Canon 6 Jacobi. '[Whosoever shall hereafter *affirm*, that 'the *Rites and Ceremonies of the Church* 'of England, *by Law established*, are 'wicked, *Antichristian*, or *superstitious*, 'or *such as being commanded by lawful Au-*'thority, *men, who are zealously and god-*

li-

'*lily affected, may not with a good Con-*
'*science approve them, use them, or as oc-*
'*casion requireth, subscribe unto them,* let
'him be *excommunicated ipso facto,* and
'not restored, until he *repent* and *pub-*
'*lickly revoke* such his *wicked Errors.*']

The *Reconciler* indeed tells us, from *Josias Nichols, Plea of the Innocent,* 1602. (a *worthy Witness in the Case against his dear Mother*) 'That some *five years toge-*
'*ther,* before the *unhappy time,* that Sub-
'scription was *so generally offer'd,* there
'was *such unity between the Ministers,*
'and they joyned in all Places so loving-
'ly, and diligently together, that *many*
'*Thousands* were converted from *Athe-*
'*ism* and *Popery*; but when *Subscription*
'came abroad, *how many godly and wor-*
'*thy learned Preachers* were silenced, de-
'prived, and distracted? How were the
'*Christian Subjects grieved and offended?*
'and the *Papists and wicked* men encou-
'raged and emboldned? What a *Damp*
'brought it to *all Godliness and Religi-*
'*on?*'] And This the *Reconciler* quotes, as *true History,* (for what *else* doth it there?) who yet begins his *Preface* with the Honour of *King James his Judge-*
ment.

Ch. 1. p. 7.

[The *Dissenters* have been all along given to *Multiplication,* by *Thousands* and *Myriads, many Thousands.*

☞ Mr. *Calvin* would have pronounced *otherwise* in This Matter. 'Let it be de-
'nounced, *saith he*, that he is *no longer to*
Ep. ad Farell. 'be holden for a Brother, who *disturbs the*
'*common Discipline with his Contumacy.*
'This hath been *always of force in the*
'*Church*, as being *decreed by ancient Coun-*
'*cils*, That whoever will not be *subject to*
'*the Laws of common Discipline*, [munere
'abdicetur] be *deposed from his Office.*
'And there is not *any need, saith he*, here
'to seek for *humane Authority*, since the
'*Holy Ghost hath pronounced concerning*
'*such*, Ecclesiam non habere morem con-
'tendendi. Let them therefore *bid him*
'*Adieu*, who *refuseth the Rights of common*
'*Society.*]

And here let me drop a Note of a *Re-*
Mr. Mason's Serm. p. 23. *verend Divine of our Church*, worth the *considering.*

'[They, which are such *Admirers of*
☞ '*forreign Churches abroad*, let them a little
'in *This very Point* compare the *Church of*
'*England*, with that *famous Church of Ge-*
'*neva*. 1. The *Church of England* requireth
'Subscription of the *Ministers* and not of
'the *common People*, but the Church of
'*Geneva* urgeth not Ministers only, but
'the *People also*. 2. The *Church of England*
'requireth *This approbation*, that her Rites
'are

' are *not contrary to the Word of God*; but ' the *Church of Geneva* will have *her Dis-* ' *cipline* received in a *more high and glori-* ' *ous manner.* 3. The *Church of England* ' contenteth her self *only with Subscripti-* ' *on*, but the *Church of Geneva* is more pe- ' remptory, requiring a *solemn Oath.*]

Now, if any one shall enquire, How, notwithstanding the care of *King James*, as well as *Queen Elizabeth*, the *Sectaries yet increased* so much? We have the *observation of a wise and learned Prelate of the Church of England*, (as the *Reconciler* calls him, though he was an *Irish Bishop*, *one, whom he cites abundantly out of*) ' That in ' the days of *Queen Elizabeth* and of ' *King James*, This Nation was so watch- ' ful to prevent the *Growth of Popery*, that ' they *neglected other Sects*, till *by conni-* ' *vance they became too numerous, and over-* ' *ran both Church and State.*] And *This I have quoted from the Reconciler.*——But *enough of King James*, and his *golden Sentences*, which, notwithstanding the *stamp* of his *Learning, Judgment, and Authority upon them*, will hardly pass for *currant in our days.*

Bishop Taylor Dissuas.

Ch. 1. p. 9.

SECT.

SECT. V.

WE come next to *King Charles the First*, the *Royal Martyr*, *and best of Kings and men*, as the *Reconciler deservedly calls Him.*

p. 4.

['The *Royal Martyr, and Best of Kings* ' *and men*, in His *Declaration* made with ' Advice of His *Privy-Council*, in An- ' swer to the *Remonstrance of the State* ' *of the Kingdom*, *Jan.* 1641. speaks ' Thus, *saith he.* "As for Differences *Biblioth. Reg.* " among our selves, for *matters Indiffe-* " *rent in their own nature*, concerning " Religion, We shall in *tenderness to any* " *of Our loving Subjects*, very *willingly* " *comply with the Advice of Our Parlia-* " *ment*, that some *Law* may be made for " the exemption of *tender Consciences* " from punishment, or prosecution for " *such Ceremonies*, and in *such Cases*, " which by the Judgment of *most men* " are held to be matters Indifferent, " and of *some* to be absolutely unlaw- " ful.

I con-

I confess, I like not the *Arguings from* 41. *to* 82. (whatever be to be said of *Those from* 60.*) And the *greatest check* upon my mind against the *Condescensions pleaded for*, is the *dreadful prospect* of *what that Incomparable King at the long Run was brought unto by His Condescensions*; whilest they continually made the *Granting of one thing*, the foundation only of *asking another with the like importunity*.

* Pref. p. 9. [It *looks ill*, when men incline *with any degree of affliction*, to the *Beginnings of the last War*, or the *Capitulations* of some upon *His Majesties Return*.] Ch. 1. p. 16.

['It concerns us *most to be affected* '(saith the *Reconciler elsewhere*) with 'that which *most concerns us*, and is *still* 'fresh *in our memories*, even the *sad* 'desolations *which were brought on Church* 'and State, and *That inhumane slaughter* 'of *our Fellow-Christians* in This Na-'tion, *caused by our Contests about* 'Trifles.]

Infandum Regina jubes. —— But, whoever were the *cause*, the *Best of Kings and men*, I hope, was *Innocent*. He was at *all times willing to comply wit the Advice of Parliament, for the ease of His loving Subjects, in all matters of Indifferency*. But *That would not content or satisfie*; till he had *yielded so much*, that he was forced at length to *yield His Sacred Head to the Block*; and

and *Thoſe, whoſe tender Conſciences bogled at a Ceremony, could well enough diſpenſe with the ſhedding of that Royal Blood.*

'Tis very well known to every one, how *grounded a value His Majeſty* had of the *Church of England*, and *all the Eſtabliſhments* of it, which he did, upon all occaſions, as *ably defend and vindicate*, as at laſt *meekly and Chriſtianly dye for.*

His judgment was for the *ſetled continuance* of the *Doctrine and Diſcipline* of the *Church of England eſtabliſhed by Law*, ' from which, *ſaith He*, We will ' not endure *any variance or departing* ' in the leaſt degree.] ——And the *Reconciler's thoughts might eaſily have reflected back from* 41, *to the Conſtitutions and Canons the Year before made in Convocation, ſummon'd by His Majeſties Writ, and afterwards Ratified and Confirmed by His Letters Patent thereto annexed, Among which* we know, what *Offence* the *Oath injoined for preventing innovations in Doctrine and Government*, was entertained with by *them, who pretended at firſt as modeſtly, as the preſent Diſſenters do.* And the *viiith. Canon* was of *Preaching for Conformity*, in *Theſe* words. [' Whereas

Declar. before XXXIX Articles.

['Whereas the *Preaching of Order* Canon.
'*and Decency*, according to St. *Paul's* viii. 1640]
'*Rule*, doth *conduce to Edification*; It
'is required that *all Preachers* (as well
'Beneficed men, as others) ſhall *poſi-*
'*tively and plainly* preach and inſtruct
'the People *in their Publick Sermons*
'*twice in the year at the leaſt*, that the
'*Rites and Ceremonies now eſtabliſhed in*
'*the Church of England*, are *lawful and*
'*commendable*, and that they, the ſaid
'People, and others, ought to *Conform*
'themſelves in their practice *to all* the
'ſaid Rites and Ceremonies, *&c.*]

This lay *immediately next to another Canon* which the *Reconciler* hath taken ſome *notice* of, but to *expoſe it to deriſion, rather than to recommend it*; and *by it*, indeed, to *vilifie all other Conſtitutions of the Church concerning Rites and Ceremonies.*

['The Convocation held *An.* 1640. P. 208,
'ſpeaking of the *laudable Cuſtom* of 209.
'*bowing with the Body, in token of our*
'*Reverence of God, when we come into*
'*the place of Publick Worſhip*, ſaith *Thus*,
"In the *Practice*, or *Admiſſion* [it ſhould
"be *Omiſſion*] of This Rite, we deſire
"the *Rule of Charity preſcribed by the*
"*Apoſtle* may be *obſerved*, which is, that
"they,

" they, who *use this Rite*, despise not " them who *use it not*; and they who " *use it not*, condemn not them *that use* " *it*. Now saith the *Author of the Mis-* Pref. *chief of Impositions*, [The *Buffoon of the Nonconformists*, who pleads *against a National Church for Those Independent Congregations*, which the *Reconciler* owns to be *Schismatical*] 'I would gladly 'hear a *fair Reason* given, why the *A-* 'postle should prescribe the *Rule of Cha-* 'rity to be observed in *This one Rite or* 'Ceremony, more than *another*, why the 'Rule of Charity should take place in 'bowing towards the Altar, (for so he, 'contrary to the very Canon, speaks) and 'yet the *Rule of Severity* in the sign of 'the *Cross*, and *kneeling* at the Lord's 'Supper. The *Apostle prescribeth a Rule*, 'and they will make use of it, *when*, *where*, 'and in what cases they please; and in 'others, where it is *as useful*, lay it by 'like *one of their vacated Canons*. Is it, 'because we are bound to *walk accord-* 'ing to the Rule prescribed by the Church? 'Why, are not *they bound* to walk ac- 'cording to the *Rule prescribed by the A-* 'postle? Are we more bound to *obey them*, 'than *they the Lord Christ*, speaking in and 'by his immediately inspired Servants? 'Why

'Why could they not have *relaxed the* 'other Canons to the *moderation of This?* 'or *screw'd up This to the inflexible rigor* 'of the others? Was it for *Peace-sake*, 'that we were indulged in *This one?* 'Let the same Motive prevail for the 'same Indulgence in the *Rest.*']

This is one of Those *shrew'd Things*, P. 202. which the *Reconciler* observ'd in the *Books of Dissenters*, and which he intreats the *Champions of the Church of England*, as they respect the *Credit of our Church-Governors*, the *Reputation of our Church and her Discipline*, [which, it seems, he is *not concern'd* for] not to pass by without *Answer.* —— And doth not *This* strike at the *Royal Martyr*, *the Best of Kings and men*, as well as the *Church of England Representative?*

Doth such Stuff, as *This*, in good earnest *deserve* or *need* an Answer? Is it not *evident enough*, that the *Apostle himself did not prescribe That particular Rule of Charity for all Cases?* Is it not *evident*, that *This charitable Apostle prescribes a decent Rite and Ceremony elsewhere, without leaving the matter to This Liberty of using it or no?* 1 Cor. xi. 2. 7. 10. Is it not *evident*, that the *Rule*

of

of Severity, may be ſometimes the *Rule of Charity too* *? What an *odd kind of perverſneſs* is This, to argue, that, becauſe the Church thinks *meet to ſhew her Indulgence* in forbearing to impoſe *one Rite or Ceremony*, which yet ſhe *ſeriouſly recommends*; that *therefore* ſhe cannot *as charitably ſhew her Authority in impoſing others*, as ſhe apprehends to be for *Edification?* Becauſe St. *Paul* ſaith, *I beſeech Evodias, and beſeech Syntyche*, &c. *Phil.* 4. 2. might he not, *conſiſtently with the Rule of Charity*, have *commanded* alſo? Might he not have been *bold in Chriſt*, to *injoin Philemon that which was convenient*, though for *Love's ſake he did rather beſeech him? Philemon* xi. 8, 9. What will pleaſe *This humorſome ſort of men?* Forbear them in *One* or *Two*, or *Three* Points, for *Peace-ſake:* That will ſignifie *Nothing*, unleſs you do ſo in *all the Reſt.* ——— But, to return to what I *before* ſuggeſted.

* And there are ſome *other Rules* beſides, ſuch men ſhould *do well* to ſtudy and think on a *little better*. There is the *Rule of Modeſty and Humility*; and the *Rule of Peace*, and the *Rule of Obedience*, &c.

Hear we the *Royal Martyr, the Beſt of Kings and men*, in His *Ratification of Thoſe Canons and Conſtitutions.*

'Foraſmuch

'Forasmuch as we are given to understand, that many of our Subjects, 'being *misled against the Rites and Ceremonies now used in the Church of England*, have taken offence at the same, 'upon an *unjust Supposal*, that they are 'not only *contrary to Our Laws*, but also 'introductive *unto Popish Superstitions*; 'whereas it well appeareth unto Us, 'upon *mature Consideration*, that the said 'Rites and Ceremonies, which are *now 'so much quarrel'd at*, were not only *approved of*, and used by *Those Learned 'and Godly Divines*, to whom at the 'time of *Reformation under King Edward the Sixth*, the compiling of the 'Book of *Common-Prayer* was committed, (divers of which suffer'd *Martyrdom* in Queen *Mary's* days) but also 'again taken up by *This whole Church under Q. Elizabeth*, and so duly and orderly *practised for a great part of her Reign*, (within the memory of divers 'yet living.) as that it could not then 'be imagined, that there would *need 'any Rule or Law* for the observation of 'the same, or that they could be *thought 'to savor of Popery*. And, albeit since 'those times, *for want of an express Rule* N.B. 'therein, and by *subtile Practices*, the said

'Rites and Ceremonies began to fall in-
'to *disuse*, and in place thereof, *other*
'*foreign and unfitting usages by little and*
'*little to creep in*; yet, forasmuch as in
'*Our own Royal Chappels*, and in *many*
'*other Churches*, most of them have been
'ever *constantly used and observed*, We
'cannot now but be *very sensible of This*
'*matter*, and have cause to conceive, that
'the *Authors and Fomenters of these jea-*
'*lousies*, though they colour the same
'with *a pretence of zeal*, and would seem
'to strike only at *some supposed iniquity*
'*in the said Ceremonies*; yet, as We have
'*cause to fear*, aim at *Our own Royal Per-*
'*son*, and would fain have Our good
'Subjects *imagine*, that *We Our Self are*
'*perverted*, and do *worship God in a su-*
'*perstitious way*, and that We intend to
'*bring in some Alteration of the Religion*
'*here established*. Now, how *far* we are
'from That, and how *utterly We detest*
'*every Thought thereof*, We have by
'many *publick Declarations*, and *other-*
'*wise*, upon sundry occasions, giv'n such
'*assurance* to the world, as that from
'*thence* We also assure Our Self, that *no*
'*man of wisdom and discretion* could ever
'be so *beguiled*, as to give any serious
'entertainment to *such Brain-sick jealou-*
'*sies*;

'*sies*; And for the *weaker Sort*, who are 'prone to be *misled by crafty Seducers*, 'We rest no less *confident*, that even of 'them, *as many as are Loyal*, or *indeed but* '*of charitable hearts*, will from *henceforth* 'utterly banish all such *causeless fears and* '*surmises*, upon *These our Sacred Profes-* '*sions*, so often made by Us, *a Christian* '*Defender of the Faith, their King and* '*Soveraign*. And therefore, if yet any 'person, *under whatsoever Mask of Zeal,* '*or counterfeit Holiness*, shall henceforth 'by *speech* or *writing*, or *any other way*, '(notwithstanding *These our right hear-* '*ty, faithful, and solemn Protestations* 'made before *Him*, whose *Deputy* We 'are, against *all and every intention of* '*any Popish innovation*) be so *ungracious* '*and presumptuous*, as to vent any *poyso-* '*ned conceits tending to such a purpose*, 'and to cast *These deviliſh aspersions and* '*jealousies* upon our Royal and Godly 'Proceedings, We require all Our Loyal 'Subjects to *make the same known* to some 'Magistrate, *Ecclesiastical or Civil*, &c. --- Read the *Rest before and after the said Book of Canons, too long to be here transcribed.* See we the very *Image and Transcript of This Royal Martyr's Soul* in the midst of all His *Sorrows and Sufferings*;

And when He had *Death before His Eys*, in *some of His Last words* to the *Then Prince of Wales*, our *Now most Gracious Soveraign*.

Εἰκὼν Βασιλ. c. xxvii.

'You may never expect *less of Loyal-* 'ty, *Justice, and Humanity*, than from 'Those, *who engage into a Religious Re-* 'bellion. *Their Interest* is always made 'Gods; under the *colours of Piety, am-* 'bitious *Policies* march, not only with 'greatest *security*, but *applause*, as to the 'Populace: you may hear from them 'Jacob's *voice*, but you shall feel, they 'have *Esau's hands*.

☞ 'Nothing seem'd less considerable 'than the *Presbyterian Faction in Eng-* 'land for many years; so *compliant were* 'they to *publick Order*: nor indeed was 'their Party great, either in *Church or* 'State, as to *mens judgments*: But as 'soon as *Discontents* drave men into *Si-* 'dings, (as *Ill humors* fall to the *Disaf-* 'fected part, which causes *Inflammations*) 'so did all at first, who *affected any No-* 'velties, adhere to *That side*, as the most 'remarkable and *specious* note of diffe- 'rence (then) in point of Religion. All 'the *Lesser Factions* at first were *Offici-* 'ous *Servants to Presbytery* their *Great* 'Master; till *Time and Military Suc-* 'cess, &c.

'Let

'Let nothing seem *little or despicable* 'to you in matters which concern *Religion, and the Churches Peace*; so as to 'neglect a *speedy Reforming*, and effe'ctual *suppressing Errors and Schisms*, 'which seem at *first* but as an *hand*-'*breadth*, by *seditious spirits*, as by strong '*winds*, are soon made to cover and 'darken *the whole Heaven*.

'If you *never see my Face* again.--I do '*require*, and *intreat* you, as your *Father* 'and your *King*, that you never suffer 'your heart to receive the *least check* a'gainst, or *disaffection* from the *True Re*'*ligion established in the Church of Eng*'*land*. I tell you, I have *tryed* it, and af'ter *much search*, and *many disputes*, have 'concluded it to be the *best in the world*, 'not only in the *Community*, as *Christian*, 'but also in the *special Nation*, as *Refor*'*med*, keeping the *middle way* between 'the *pomp of superstitious Tyranny*, and 'the *meanness of Fantastick Anarchy*. 'Not, but that (the *Draught* being ex'cellent as to the *main*, both for *Do*'*ctrine* and *Government* in the *Church of* 'England) some *lines*, as in *very good fi*'*gures*, may haply *need some sweetning*, or 'polishing, which might here have *easily* 'been *done by a safe and gentle hand*, if

[Never had Prince *more reason* to inculcate *This excellent Advice*, *Obla principiis: sero medicina paratur, Cum mala per longas invaluere moras.*]

[*Virtus est medium vitiorum utrinque reiactum.*]

'ſome *mens precipitancy* had not violent-
'ly demanded *ſuch rude Alterations*, as
'would quite have *deſtroyed all the beau-*
'*ty and proportion of the whole.*

'The *Scandal of the Late Troubles*,
'which ſome may *object and urge* to you
'againſt the *Proteſtant Religion eſtab-*
'*liſhed in England*, is eaſily *anſwer'd* to
'*them, or your own Thoughts*, in *This*,
☞ 'That ſcarce any one, who hath been a
'*Beginner*, or an *active Proſecutor* of
'This Late *War againſt the Church, the*
'*Laws and Me*, either *was*, or *is* a *True*
'*Lover, Embracer or Practiſer of the Pro-*
'*teſtant Religion eſtabliſhed in England*;
'which neither gives *ſuch Rules*, nor
'ever before ſet *ſuch Examples*.

'Tis true, *ſome heretofore* had the
'boldneſs to *preſent Threatning Petiti-*
'*ons to their Princes and Parliaments*,
'which *others* of the *ſame Faction* (but
N. B. 'of *worſe ſpirits*) have now *put in Exe-*
'*cution*, &c.

Thus the Royal Martyr, the *Beſt of Kings and men.* And may we not ſay upon it, with the *Widow of Tekoah*, 'As
'an *Angel of God*, ſo is my Lord the
'King, to *diſcern good and bad?* 2 Sam.
'xiv.

SECT.

SECT. VI.

WE are now come to the *Suffrage of His present Majesty*, the *Living Image of the Royal Martyr*, *whom God preserve*, as the *Reconciler* well prayeth, in the *Contents* of his Preface.

['His *present Majesty* in His *Declaration from Breda to all His loving Subjects*, *April* 4. 1660. speaks thus, 'We do declare a *Liberty to tender Consciences*, and that no Man shall be disquieted, or call'd in question for *Differences of Opinion*, *which do not disturb the Peace of the Kingdom*; and that 'We shall be *ready to consent to such an Act of Parliament*, as upon mature 'deliberation shall be *offered to Us*, for 'the full granting that Indulgence.] Pref. p. 5.

'And, in His *Declaration concerning Ecclesiastical Affairs*, *Octob.* 25. 1660. 'When We were in *Holland*, We were, 'saith *he*, attended by many *Grave and* 'Learned *Ministers from hence*, who 'were *look'd upon* as the *most able and* 'principal *Assertors of the Presbyterian*

'*Opinions*: And, to Our great satisfa-
'ction, We *found* them [and I would
'His Majesty had *always found them so*
'*in England*, as well as *There!*] Per-
'sons full of *Affection towards Us*, of
'*Zeal for the Peace of the Church and*
'*State*, and *neither Enemies to Episco-*
'*pacy nor Liturgy*, but *modestly* to de-
'sire *such Alterations in either*, as, with-
'out shaking the *Foundations*, might
'best allay the *present distempers*, which
'the *Indisposition of the Time*, and the
'*Tenderness of some mens Consciences* had
'contracted. For the *better doing* where-
'of, We did intend *to call a Synod*, and,
'in the *mean time*, We published in
'Our *Declaration from Breda*, a Liberty
'to tender Consciences, *&c.* [The
Declaration from *Breda* then is *here*
☞ *acknowledged to have been an Interim* or
Temporary Concession onely, until a *Synod*
was call'd; and as it was limited to *such*
differences of Opinion, as do not disturb
the peace of the Kingdom, so it had re-
ference plainly to *an Act of Parliament*,
which upon mature deliberation should be
offered to His Majesty. But there was
no such Act thought fit by the *Wisdom*
of the Nation to be *offered*. Nay, the
Henourable House of Commons, in their
Address

Address to His Majesty, did *Thus express themselves*, *Febr.* 28. 1663. 'We have 'consider'd the *Nature of Your Majes-* 'ties *Declaration from Breda*, and are 'humbly of *Opinion*, that Your Majesty '*ought not to be pressed with it any far-* 'ther.]

'Tis This *Other Declaration* therefore, which we are particularly to *attend* unto: and, though it be *somewhat long*, I will not forbear the *representing* of it again to *view*, so far as the *Reconciler* refers unto it. So then *he proceeds*.]

'And *again*, we must for the honour 'of all those of *either Persuasion*, with 'whom we have conferred, declare, 'that the *professions and desires* of all 'for the *advancement of Piety and true* 'Godliness are the *same*, their professi- 'ons of *zeal for the peace of the Church* 'the same, of *Affection and Duty to us* 'the same, They *all approve Episcopacy*, N. B. 'They *all approve a set Form of Litur-* 'gy, and they *all disapprove and dislike* 'the *sin of Sacriledge*, and the *alienation* 'of the *Revenue of the Church*. And, 'if upon *these excellent Foundations*, in '*submission to which there is such an Har-* 'mony of *affections*, any *Superstructures* shall

'shall be raised to the *shaking Those* '*Foundations*, and to the *contracting* '*and lessening the Blessed Gift of Chari-* '*ty*, which is a *vital part of Christian* '*Religion*, we shall think our self very '*unfortunate*, and even suspect that we 'are *defective* in that Administration 'of Government, with which God 'hath intrusted us. We *need not pro-* '*fess the high Affection and Esteem, which* N. B. '*we have for the Church of England, as* '*it is established by Law*: Nor do we 'think *That Reverence in the least de-* '*gree diminish'd by our Condescensions*, 'not *peremptorily to insist upon some par-* '*ticular Ceremonies*, which, however '*introduced by the Piety and Devotion,* '*and order of former times*, may not be '*so agreeable to the present*, but may 'even *lessen* that Piety and Devotion, 'for the *improvement* whereof they 'might happily at first be introduced, 'and consequently may *well be dispensed* '*with*. 'And we hope This *charitable* '*compliance* of ours, will *dispose the* '*minds of all men to a chearful submission* '*to that Authority*, the preservation 'whereof is so *necessary for the Unity* '*and Peace of the Church*. —— And 'we have not the least doubt, but that

'the

'the *present Bishops* will think the *pre-* 'sent *Concessions* now made by us to al- 'lay the *present distempers*, very *just and* 'reasonable, and will very *chearfully con-* 'form themselves thereunto.

[Have They not *well Answer'd This Hope?* Even *as they did His Majesty's most Hearty desire*, that in the mean time They would 'not *Totally lay aside the Book of Common-Prayer*, but *Read the parts* 'against *which there can be no Exception*, &c.]

'Lastly, As for *Ceremonies*, which have 'administred so much matter of dif- 'ference and contention, Our *present* 'consideration and work is, to *gratifie* 'the *private Consciences of those who are* 'grieved *with the use of some Ceremonies*, 'by indulging to and dispensing with 'their *omitting* those Ceremonies, *not* 'utterly *to abolish any, which are by Law* 'established.

P. 7.

'And therefore by *This Royal Decla-* 'ration it is provided, 1. That none 'shall be *denied the Sacrament of the* 'Lord's *Supper*, though they do not use 'the gesture of *kneeling in the Act of re-* 'ceiving. 2. That no man shall be *com-* 'pell'd *to use the Cross in Baptism*, or *suf-* 'fer *for not so doing*. 3. That all men 'shall be left to their *Liberty*, as to the 'using of the *Surplice*, to do as *they shall* 'think *fit*, without suffering in the least 'degree, for *wearing* or *not wearing* it.

'And,

'And, because some men, otherwise 'pious and learn'd say, They *cannot conform unto the Subscription requir'd by the Canon*, nor take the *Oath of Canonical Obedience*, We are *content*, and it is '*Our Will and Pleasure*, (*so they take the Oaths of Allegiance and Supremacy*) that 'they may receive *Ordination*, *Institution and Induction*, and shall be *permitted to exercise their Function*, and to enjoy 'the *Profits of their Livings*, without 'the said Subscription, or Oath of Canonical Obedience. So they *read and declare their Assent to all the Articles of Religion*, which only concern the 'Confession of the *True Christian Faith*, 'and the *Doctrine of the Sacraments*, 'comprized in the *Book of Articles*.]

'*These*, saith the *Reconciler*, are the
Ib. & p. 8. '*very terms of Peace, which here I plead for*, and which I humbly conceive 'would *very much conduce unto the healing of our Breaches*. And, if *ever a Divine Sentence* was in the *Mouth of a King*, and his Mouth *erred not* in judgment, [which I hope is not *doubted* of,
Prov. xvi. x. because it is *Scripture*] 'I verily believe '(saith *he*) it was *thus with Our present Majesty* [which is a *meer* ἀσλεψια, we have *again*, p. 9.] for *His present Ma-*

Majesty] 'when he composed *that admirable Declaration, which, next to Holy 'Scripture, I Adore,* and think, that the 'United judgment of the whole Nation 'cannot frame a better, or a more unexceptionable *Expedient* for a *firm and lasting concord* of these distracted *Churches.*]

Now I observe, (1) That *His Gracious Majesty* did here sufficiently *Testifie and express his high Affection and Esteem for the Church of England, as it is established by Law*; and *suppose*, that the *Ceremonies scrupled* were *introduced by the Piety and Devotion, and Order of former Times, ann for the improvement of the same*; and *assert*, that He would *not utterly abolish any which are by Law established*, but only by a Dispensation and Indulgence *gratifie the private Consciences of Those, who were grieved with the use of some of them.*

(2.) That *His Majesty* did testifie *an extraordinary charity in his Opinion of the persons to whom This Indulgence was designed*, as *full of Affection towards Himself*, of *Zeal for the Peace both of Church and*

and State, and neither *Enemies to Episcopacy or Liturgy*, (without *Equivocation* or *Mental Reservation*, of *Parochial Episcopacy*, or *Directorian Liturgy*) but modestly desiring *such Alterations only in either, as might not shake the Foundations*, and *best allay the present distempers*. And *pity it is so extraordinary a Charity should in any thing be imposed upon*. I wish heartily, that *we had once Reason to believe*, or that we could *persuade the People to believe, as His Majesty upon the Professions of some then did*; That the *most able and principal Assertors of the Presbyterian Opinions*, did with an *Harmony of Affections* submit to *These excellent Foundations*, which were to lie *unshaken at the bottom of all His Majesties designed Superstructions*; that we might *pronounce of them* to their perpetual Honour, They are *all zealous for* ☞ 'the Peace of the Church; They are *all* 'Loyal in their Duty to their King; 'They *all approve Episcopacy, English* 'Diocesan Episcopacy; They *all approve* 'a Set Form of Liturgy; and do only 'with *modesty* desire *such* Alterations 'in the *Common-Prayer-Book*, as may 'not shake the Foundations of it; They

'all

'*all disapprove and dislike the sin of Sacri-*
'*lege, as well as Rebellion*, and the *Alie-*
'*nation of the Revenue of the Church*,
'the *Sale of Bishops, Deans and Chapter-*
'*Lands*. —— Did their *Followers thus think and believe of them*, they would, I am perſuaded, be ſoon reconciled to *a good Opinion of us of the Church of England by Law eſtabliſhed*, and cry out of *them*, as the *ſtrangeſt Aſſertors of Preſbyterian Opinions in the world*.

(3) In order to this Indulgence, *Commiſſioners*, we know, were *under the Broad Seal Appointed*, and the *Reſult of their Debates commended to the Convocation or Synod*; and ſo *tendred to the examination and conſent of Both Houſes in Parliament*, the *Product whereof* we had at laſt in the *Act of Uniformity*, which *His Majeſty did paſs into a Law*. And it is, to me, *a Tranſport of Admiration in the Reconciler, ſo to adore a Declaration of His Majeſties by the Advice of His Council only*, as to *prefer it beyond the maturer Thoughts of That Sacred Perſon upon the united judgment of the whole Nation*.

We

We have *liv'd in days*, wherein a *Vote or Ordinance of Parliament hath born down both the Obligation of Laws, and the Repute of His Majesties most solemn Declarations*; And, how the *Reconciler* may scape, I know not, but, sure I am, that *some others* would be look'd upon with *a very evil Eye*, as *Popishly affected*, and so *many Friends to Arbitrary Government*, should they presume almost to *Deifie a Proclamation from the King, at This Rate, beyond an Act of Parliament*, wherein the *United Wisdom of the King, and all Estates of his Subjects*, the *Wisdom both of Church and State is concerned.* What a *miraculous Cure* would it be to our *present Convulsions*, were the *Dissenting Populace* but a little *leaning to the Reconciler's mind*, 'That *a Divine Sentence* 'is *in the King's Mouth*, *and his Lips* 'transgress *not in Judgment*, even where 'the *United Judgment of the whole Na-* 'tion *may possibly Opine otherwise?* —— But we will leave him undisturb'd in his *Extatical* and *Rapturous Loyalty*, and content our selves with *That of the more Currant Stamp*, which is like best to hold.

It

It will not be amiss therefore, here to take notice, how the *Wisdom of the Nation did utter it self in the aforenamed Act of Uniformity*, not without *some reference made to This Declaration*: And so to *add This other Text of Solomon to the Precedent.* 'In the multi-'tude of Counsellors there is safety, *Prov.* 11. 14. And This *properly* too, while the *Sentence* is still the *King's*, and the *Council* his *Subjects.* XIV. Car. II.

'Whereas in the *First year of the* 'late *Queen Elizabeth*, there was *one* 'Uniform Order of Common-Service and 'Prayer, and of the Administration of 'Sacraments, Rites and Ceremonies in 'the Church of England, (agreeable to 'the *Word of God*, and *Usage of the* 'primitive Church) compiled by the 'Reverend Bishops and Clergy, set forth 'in one Book, entituled, *The Book of* 'Common-Prayer, &c. and *injoyned* to 'be used by *Act of Parliament* holden 'in the *First year of the said late Queen*, 'entituled, *An Act for the Uniformity*, [Commendation of the Common-Prayer-Book. '&c. very *comfortable to all good People* 'desirous to live in Christian Conversa-'tion, and *most profitable to the Estate* 'of this Realm, upon the which, the 'Mercy, Favour and Blessing of Almighty

'God is *in no wise so readily and plentifully poured*, as by *Common-Prayers*, 'due *using of the Sacraments*, and 'often *preaching of the Gospel*, with *Devotion of the Hearers*: And yet, *This notwithstanding*, a great *number of People in diverse parts* of This Realm, following their *own sensuality*, and living 'without *Knowledge* and *due Fear of* 'God, do *willfully and schismatically* abstain, and refuse to come to their *Parish Churches*, and other *publick Places*, 'where *Common-Prayer*, *Administration* 'of *the Sacraments*, and *preaching of the* 'Word of God is used, upon the *Sundays* 'and *other days ordained and appointed to* 'be *kept and observed as Holy days*: And 'whereas *by the great and scandalous* 'neglect of *Ministers in the said Order or* 'Liturgy, so set forth and injoyned, as 'aforesaid, great *Mischiefs and Inconveniencies*, during the times of the 'late *unhappy Troubles*, have arisen and 'grown, and *many People have been led* 'into *Factions and Schisms*, to the great 'decay *and scandal of the Reformed Religion of the Church of England*, and to 'the *hazzard of many Souls*: For *prevention* whereof in *time to come*, for *settling the Peace of the Church*, and for 'allaying

[A Character of the *dissenting and separating Multitude.*]

[Πόθεν κακά.] [The *head of Nilus.*]

'*allaying the present Distempers* which
'the *indisposition of the Time* hath con-
'tracted, the *King's Majesty* (according
'to his *Declaration of the five and twen-*
'*tieth of October* 1660.) granted his
'*Commission under the Great Seal of En-*
'*gland*, to several Bishops and other
'Divines, to *review the Book of Common-*
'*Prayer*, and to prepare *such Alterati-*
'*ons and Additions as they thought fit to*
'*offer:* And afterwards the *Convocati-*
'*ons of both the Provinces of Canterbury*
'*and York*, being by *his Majesty* call'd
'and assembled, (and *now sitting*) His
'Majesty hath been pleased to *Authorize*
'*and Require the Presidents of the said*
'*Convocations, and other the Bishops and*
'*Clergy of the same*, to *review the said*
'*Book of Common-Prayer, and the Book*
'*of the Form and Manner of making and*
'*consecrating of Bishops, Priests and Dea-*
'*cons*: And that after *mature consider-*
'*ation*, they shall make *such Additions*
'*and Alterations in the said Books re-*
'*spectively*, as to *them should seem meet*
'*and convenient*: And should *exhibit*
'*and present the same to His Majesty*
'*in Writing*, for his *farther allowance or*
'*Confirmation*: Since which time, *upon*
'*full and mature Deliberation*, they the

[*His Majesty's Declaration, Octob.* 25. 1660. *referred to.*] with *his Commission for a Review.*]

'said Presidents, Bishops and Clergy 'of both Provinces, have 'accordingly reviewed the 'said Books, and have 'made some Alterations, 'which they think fit to 'be inserted to the same, 'and *some Additional* 'Prayers to the said 'Book of Common-Prayer, to be used upon *proper and emergent occasions*; and 'have *exhibited and presented* the same 'unto *His Majesty* in writing, in *one* 'Book entitled, *The Book of Common-Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church*, &c. *All which His* 'Majesty *having duly considered*, hath 'fully approved and allowed *the same*, 'and recommended to *This present Parliament*, that the *said Book of Common-Prayer*, with the *Form of Ordination* 'and *Consecration* of Bishops, Priests 'and Deacons, with the *Alterations and* 'Additions *which have been so made and* 'presented to His Majesty by the said 'Convocations, be the Book which shall 'be appointed *to be used by all that* 'officiate *in all Cathedral and Collegiate Churches*

[The *Alterations and Additions* made *upon That Review* by the *Convocations of both Provinces*, upon *full and mature deliberation*; *exhibited and presented to his Majesty.* And *by his Majesty upon due consideration, fully approved, allowed, and recommended to This Parliament.*] And *thereupon the Book enacted.*]

'*Churches and Chappels*, and in *all Chappels* '*of Colledges and Halls in both the Uni-* 'versities, and in all *Parish-Churches and* '*Chappels* within the Kingdom of *En-* 'gland, Dominion of *Wales*, and Town 'of *Berwick* upon *Tweed*, and by *all* '*that make or consecrate Bishops, Priests* '*or Deacons* in any of the said Places, 'under *such Sanctions and Penalties as* '*the Houses of Parliament shall think fit*: 'Now, in regard that nothing condu- N. B. 'ceth more to the *settling the Peace of* [The Bene- '*this Nation* (which is desired of all fits of Uni- 'good men) nor to the *Honour of our* formity.] 'Religion, and the *Propagation thereof*, 'than an *universal Agreement in the pu-* '*blick Worship of Almighty God*; And, 'to the *intent* that every Person within 'this Realm may *certainly know the Rule*, '*to which he is to conform in publick Wor-* '*ship and Administration of Sacraments* '*and other Rites and Ceremonies of the* 'Church of *England*, and the *Manner*, '*how, and by whom* Bishops, Priests and 'Deacons *are and ought to be* made, or- 'dained, and consecrated: Be it *enacted* '*by the Kings most excellent Majesty*, 'by the *Advice*, and with the *consent* of 'the *Lords Spiritual and Temporal*, and 'of the *Commons in This present Parlia-*

'*ment* assembled, and by the *Authority* '*of the same*, &c.

'And be it *farther* enacted by the *Au-* 'thority aforesaid, that *the several good* 'Laws *and Statutes of This Realm*, which 'have been *formerly made*, 'and are *now in force* 'for the *Uniformity of* 'Prayer *and Admini-* 'stration *of the Sacra-* 'ments within this 'Realm of *England* and places aforesaid, 'shall *stand in full force and strength to* 'all *intents and purposes whatsoever*, for 'the *establishing and confirming of the* 'said *Book*, entituled, *The Book of Com-* 'mon-Prayer, &c. herein *before menti-* 'oned, to be *joyned and annexed to This* 'Act, and shall be *applied*, *practised*, *and* 'put *in ure* for the punishing of all Of- 'fences contrary to the *said Laws*, with 'Relation *to the Book aforesaid*, *and no* 'other.

[The former good Laws and Statutes for Uniformity of Prayer and Administration of the Sacraments, confirmed with Reference to this Book.]

'*Provided also*, that the Book of 'Common-Prayer and Administration, '&c. *heretofore in use*, and respectively 'established *by Act of Parliament in the* 'First *and Eighth years of Queen Eliza-* 'beth, shall be *still used and observed in* 'the *Church of England*, until the Feast 'of

[The Book of Q. Eliz. continued till This was to take place.]

'of *St. Bartholomew*, which shall be in 'the year of our Lord God 1662.] when by *This Act* the *other Book aforesaid was to take place* in the room thereof; so that there was *no period of time*, wherein there was a Liberty or Exemption from the *Legal Obligation to Uniformity.*

Such now is *That August Authority*, by which the *Things in Question* are *determined* and *established*: And as the *Reconciler* cites it out of *Bishop Taylor*, 'A 'peaceable mind, and *willingness to learn*, 'and a *charitable Exposition*, are the *just* 'Dispositions of Subjects.] God Grant 'they *well perform* it! As *He there de-* 'voutly and piously adds. P. 224.

This was the *Religion of Queen Elizabeth*, whose *Motto* was, *Semper eadem.* This was the Religion of *King James*, whose *Motto* was, *Beati Pacifici.* This was the Religion of *King Charles*, The *Royal Martyr*, *and best of Kings and Men.* And This *is the Religion of His Gracious Majesty*, the *Inheritor of his Fathers Kingdoms and Princely Vertues*, who *calls aloud* upon his Subjects to make the *established Laws Their Rule*, because he protests, *They shall ever be His.* And the *Re-*

conciler hath told us, that it is *only the Religion of His King, which in This Book he pleads for.*

SECT. VII.

§. VII. IN the *next* place, before I leave This Subject, I desire *all my Country-men* diligently to *hearken unto the Church Her self in her publick Apologies* about *These Matters*, in the *Book so established*; which, because *so few do observe in Their Common-Prayer-Books*; I will *here present* them with,

The *Preface of our Governours* concerning the *Alterations made in the publick Service.*

[The *constant moderation of the Church of England*]

'It hath been the *Wisdom of the* 'Church of England, ever since the *first* 'compiling of her publick Liturgy, to 'keep *a mean between the Two Extreams*, 'of too much *stiffness in refusing*, and 'of too much *easiness in admitting* any 'variation from it. For, as on the *one* 'side common experience sheweth, that where

'where a *change* hath been made of 'things *advisedly established* (no 'evident *necessity* so requiring) sundry 'inconveniences have thereupon ensued, 'and those many times *more* 'and *greater* than the *evils* 'that were intended to be 'remedied by such change; 'so, on the *other side* the 'particular *Forms* of divine 'Worship, and the *Rites and Ceremonies* 'appointed to be used therein, being 'things in their *own nature indifferent* 'and *alterable*, and *so acknowledged*, it 'is but *reasonable*, that upon *weighty and* 'important *Considerations*, according to 'the *various Exigencies of times and oc-* 'casions, such Changes and Alterations 'should be made therein, as to *those that* 'are *in place of Authority* from time to 'time seem either *necessary or expedi-* 'ent.

[The danger of unnecessary changes.]

Ipsa mutatio consuetudinis, etiam quæ utilitate adjuvat, novitate perturbat, D. August. Ep. 118.

[Necessary changes to be made by Authority only, in things alterable, and upon weighty & important Considerations.]

[This is quoted by the *Reconciler*, as the chief *ground-work of his Proposals*; but let us hear the *whole*.]

P. 35, 36.

'Accordingly we find, that in the 'Reigns of several Princes of blessed Me- 'mory, since the Reformation, the Church 'upon *just and weighty Considerations* 'her thereunto moving, hath *yielded to* 'make

[The practice of the Church accordingly.]

'*make ſuch Alterations in ſome particu-*
'*lars*, as in their *reſpective times* were
'thought *convenient*; yet *ſo*, as that the
'*main Body and Eſſentials* of it, (as well
'in the *chiefeſt materials*, as in the *frame*
'*and order* thereof) have ſtill continu-
'ed the *ſame unto This day*, and do yet
'ſtand *firm and unſhaken*, notwithſtand-
[A Character of the *Adverſaries of the Church.*] 'ing all the *vain attempts* and *impetuous*
'*aſſaults* made againſt it by ſuch men,
'as are *given to change*, and have al-
'ways diſcover'd a greater regard to
'their own *private Fancies and Intereſts*,
'than to *that Duty they owe to the pu-*
'*blick*.

'By what *undue means*, and for what
[The *Illegality* and *Miſchief* of the *diſuſe of the Liturgy* ſuggeſted.] '*miſchievous purpoſes* the uſe of the Li-
'turgy, (though *enjoyned by the Laws*
'*of the Land*, and thoſe Laws *never yet*
'*repealed*) came, during the late un-
'happy Confuſions, to be *diſcontinued*,
'is too well *known* to the World, and
'we are not willing here to remember.
'But when, *upon His Majeſties happy*
'*Reſtauration*, it ſeemed probable, that
'amongſt *other* things, the uſe of the
[The *concern of its Enemies* at the *King's Reſtauration* in *oppoſing it.*] 'Liturgy alſo would return *of courſe*,
'(the ſame having never been *legally*
'aboliſhed) unleſs ſome timely means
'were uſed to *prevent* it: Thoſe men,

'who

'who *under the late usurped Powers*, had 'made it a *great part of their business, to* 'render the People disaffected thereunto, 'saw themselves in point of *Reputation* 'and *Interest* concerned (unless they 'would *freely acknowledge* themselves to 'have *erred*, which *such men* are very 'hardly brought to) with their utmost 'endeavours to *hinder the Restitution* 'thereof. In order whereunto *divers* '*Pamphlets* were published against the '*Book of Common-Prayer*, the *old Ob-* 'jections mustered up, with the *Addition* 'of some new ones more than *formerly* 'had been made, to make the *number* 'swell [whereof the *Reconciler* hath thought good to bring *several again upon the Stage.*]

'In fine, great Importunities were 'used to *his Sacred Majesty*, that the 'said Book might be *revised*, and such 'Alterations therein, and *Additions* 'thereunto made, as should be thought 'requisite for the *ease of tender Consci-* 'ences; whereunto His Majesty out of 'his *Pious Inclination* to give satisfacti- 'on (so far as could be *reasonably* ex- 'pected) to all his Subjects of what 'Perswasion soever, did *graciously con-* 'descend. [His *Majesties gracious Condescention* for a *Review.*]

'In

[*The moderation of the Church* obſerved therein.]

'In which *Review* we have endeavoured to obſerve the *like moderation*, as we find to have been uſed in the like Caſe in *former* Times. And therefore of the *ſundry Alterations propoſed* unto us, we have *rejected all ſuch* as were either of *dangerous Conſequence*, (as ſecretly ſtriking at *ſome eſtabliſhed Doctrine* or *laudable Practice* of the Church of *England*, or indeed of the *whole Catholick Church of Chriſt*) or elſe of *no Conſequence at all*, but utterly *frivolous and vain*. But *ſuch Alterations* as were tendred to us (by what *perſons*, under what *pretences*, or to what *purpoſe* ſoever tendred) as ſeemed to us *in any degree requiſite or expedient*, we have *willingly and of our own accord aſſented* to: Not enforced ſo to do by any *ſtrength of Argument*, convincing us of the *Neceſſity* of making the ſaid Alterations; for we are *fully perſwaded in our Judgements*, (and we *here profeſs* it to the World) that the Book, *as it ſtood before eſtabliſhed by Law*, doth not contain in it *any thing contrary to the Word of God*, or to *ſound Doctrine*, or, which a godly man may not *with a good Conſcience uſe and ſubmit* unto,

[*Rejecting ſome Alterations* offered, becauſe of *dangerous conſequence*, or *frivolous*.]

[*Admitting all that ſeemed expedient.*]

[And that *not of neceſſity*, but *willingly*.]

☞

[The *Churches Proteſtation* with reference to *the Book before eſtabliſhed*, in *vindication of the Honour of it*.]

'unto, or, which is not *fairly defensible* 'against any, that shall oppose the same; 'if it shall be allowed *such just and fa-* 'vourable *Construction*, as in *common* 'Equity ought to be allowed to all *hu-* N. B. 'mane Writings, especially such as are *set* 'forth by Authority, and even to the *very* 'best *Translation of the holy Scripture it* 'self.

[And here I call to mind, what I have *read in Bishop Gauden*, touching an *eminent Person* concern'd in the *Tendry of divers Alterations.* 'I 'cannot but commend (*saith* 'he) the *Candor*, *Justice* and 'Ingenuity of *Mr. Baxter*, who 'lately *profess'd to me*, that he 'saw *nothing in the Liturgie*, which might 'not bear a *good Construction*, if men 'look'd upon it, *as it became Christians*, 'with *eyes of Charity.*] But *to proceed.* [*Consid. touching the Liturgy in reference to His Majesties late Declaration.*] p. 33.

'Our general *aim* therefore in *This* 'Undertaking was, not to gratifie *This* 'or *That Party* in any their *unreasonable* 'Designs, but to do *That*, which, *to our* 'best *Understandings*, we conceived, 'might *most tend* to the *preservation of* 'Peace and Unity *in the Church*; the 'procuring of Reverence and exciting of 'Piety and Devotion in the publick *Wor-* [The *Integrity of the Church* in her Proceedings.]

'ship

'ſhip of God; and the *cutting off occaſion* 'from them, *that ſeek occaſion of Cavil or* 'Quarrel *againſt the Liturgie of the* 'Church.

'And, as to the *ſeveral Variations from* 'the former Book, whether by *Alteration*, 'Addition, or *otherwiſe*, it ſhall ſuffice to 'give *This general account*, That *moſt* of 'the Alterations were made, either Firſt, 'For the *better Direction of them that are* 'to officiate in any part of Divine Service, 'which is chiefly done in the *Kalendars* 'and *Rubricks*: or, Secondly, For the 'more proper expreſſing of ſome words or 'phraſes of ancient uſage, in terms more 'ſuitable to the *language of the preſent* 'Times, and the *clearer explanation* of 'ſome other words and phraſes, that 'were either of *doubtful ſignification*, or 'otherwiſe *liable to miſconſtruction*: or, 'Thirdly, For a *more perfect rendring of* 'ſuch portions of holy Scripture, as are in- 'ſerted into the Liturgy, which, in the 'Epiſtles and Goſpels eſpecially, and in 'ſundry other places, are now ordered 'to be read according to the *laſt Tran-* 'ſlation. And, That it was thought con- 'venient, that *ſome Prayers and Thanks-* 'givings fitted to ſpecial Occaſions, ſhould 'be *added* in their due places; particu- 'larly

[A general account of the ſeveral Variations admitted.]

'larly for *Those at Sea*, together with an 'Office for the Baptism of such as are of ri-'per years; which, although not *so ne-'cessary*, when the *former Book* was com-'piled, yet, by the *Growth of Anabap-'tism*, through the *Licentiousness* of the 'late Times crept in among us, is *now 'become necessary*, and may be always *use-'ful for the baptizing of Natives in our 'Plantations, and others converted to the 'Faith.* If any man, who shall desire a 'more particular account of the several 'Alterations in any part of the Liturgy, 'shall take the pains to *compare the pre-'sent Book with the former*, we doubt 'not but the *Reason of the Change* may 'easily appear.

[The more particular account referr'd to ocular Inspection.]

'And, having thus endeavoured to 'discharge our Duties in This weighty 'Affair, *as in the sight of God*, and to *ap-'prove our Sincerity* therein (so far as 'lay in us) to the *Consciences* of all men; 'although we know it *impossible* (in such 'variety of *Apprehensions*, *Humours* and 'Interests as are in the World) to *please 'all*; nor can expect, that men of *factio-'us*, *peevish* and *perverse spirits*, should 'be satisfied with any thing that *can* be 'done in this kind *by any other than them-'selves:* Yet we have good *hope*, that, 'what

[The Churches Sincerity in all asserted.]

[who like, after all, to quarrel still against Her.]

'what is here presented, and hath been 'by the *Convocations of both Provinces* 'with great diligence *examined and ap-* '*proved*, will be also *well accepted and* '*approved by all sober, peaceable, and truly* '*conscientious Sons of the Church of Eng-* '*land.*'

[*Who to acquiesce in her Determinations.*]

Now *such an one the Reconciler profes-* '*seth himself* to be: '*A well-wisher to the* '*Churches Peace, who doth from his heart* '*conform to all, that is required by her.* And therefore he must be *presumed* to have a *singular value for This serious Manifesto and Protestation of our Governours:* That They *have already of their own accord assented to such Alterations, as seemed to them in any degree requisite or expedient*; and did *esteem Those which they have rejected, as either frivolous and vain, or of dangerous consequence*, as *secretly striking at some established Doctrine, or laudable Practice of the Church of England, or indeed of the whole Catholick Church*; and that *in This Review* they have *behaved themselves with all Sincerity*, as in the *sight of God*, and *done That*, which, to their *best Understandings*, they conceived might *most tend to the preservation of Peace and Unity in the Church*; the *procuring of Reverence, and*

and exciting of Piety and Devotion in the publick Worship of God, and the cutting off occasion from them that seek occasion of Cavil or Quarrel against the Liturgy; *that is*, That they have *already endeavoured* to *discharge their Duty, so far as lay in them*, to all *those excellent purposes*, to which the *Reconciler* with so great *vehemence* perswadeth *afresh*.

The *Church of Englands Declaration of Ceremonies*, why some be *abolished*, and some *retained*.

'Of such *Ceremonies as be used in* 'the *Church*, and have had their *be-* 'ginning *by the Institution of man*, [*Difference to be made of Ceremonits.*] 'some *at first were of godly intent and* 'purpose *devised*, and yet *at length* 'turn'd *to Vanity and Superstition*; 'some *entred into the Church by undis-* 'creet *Devotion*, and *such a Zeal as* 'was *without knowledge*; and, for 'because they were *winked at in the* 'beginning, they grew daily to *more*

'*and more abuſes*, which not only for 'their *unprofitableneſs*, but becauſe 'they have much *blinded the People*, 'and *obſcured the Glory of God*, are 'worthy to be *cut away and clean re-* '*jected*: Others there be, which al- 'though they have been deviſed by 'man, yet it is *thought good to reſerve* '*them ſtill*, as well for a *decent order* '*in the Church* (for the which they 'were *firſt* deviſed) as becauſe they '*pertain to Edification*, whereunto *all* '*things* done in the Church (as the '*Apoſtle* teacheth) ought to be re- 'ferred.

'And although the *keeping or o-* '*mitting of a Ceremony*, in it ſelf con- 'ſidered, is but a *ſmall* thing; yet the '*willful and contemptuous Tranſgreſ-* '*ſion, and breaking of a common or-* '*der and Diſcipline, is no ſmall of-* 'fence before God. "*Let all things be* "*done among you*, ſaith St. *Paul*, *in* "*a ſeemly and due order*. [Upon *This* the *Church of England* grounds her *Impoſition* of Ceremonies.] 'The *appoint-* '*ment of the which order*, 'pertaineth *not to pri-*

[*Wherein conſiſts the Guilt of neglecting them.*]

[*To whom it belongs to Appoint Them.*] with the *ground of That Authority.*]

'*vate*

'*vate men*; therefore no man ought 'to *take in hand*, or *presume to Ap-*'*point* or *Alter* any publick or *common* 'Order in Christ's Church, except he 'be *lawfully called and authorized* 'thereunto.

'And whereas in *This our time* the 'minds of men are so *divers*, that 'some men think it a *great matter of* 'Conscience *to depart from a piece of* 'the *least of their Ceremonies*, they 'be so *addicted to their old Customs*; 'and again, on the *other side*, some 'be so *new-fangled*, that they would '*innovate all things*, and so despise 'the *old*, that nothing can like them, 'but what is *new*; it was thought 'expedient, not so much to have re-'spect, how to *please and satisfie ei-*'*ther of these* Parties, as how to *please* 'God, and *profit them both.*

[*Two extreams in the Sentiments of men about them.*]

[*The Churches care and moderation with respect to both.*]

'And yet, lest any man be *of-*'*fended*, whom *good Reason* might 'satisfie, here be *certain Causes* re-'*dred*, why some of the *accustomed* 'Ceremonies be *put away*, and some '*retained* and kept still.

[*Her Charity in assigning Reasons.*]

'Some are *put away*, becauſe the
[1. Why *ſome be put away.*] 'great *exceſs and multitude* of them
'hath ſo encreaſed in theſe latter
'days, that the *burthen of them was*
'*intolerable*; whereof St. *Auguſtine*
'in his time complained, that they
'were grown to *ſuch a number*, that
'the Eſtate of *Chriſtian* People was
'in a *worſe caſe concerning that mat-*
'*ter*, than were the *Jews*. And He
'counſelled, that *ſuch yoke and bur-*
'*then* ſhould be taken away, as
'time would ſerve *quietly* to do it.
'But what would St. *Auguſtine* have
'ſaid, if he had ſeen the *Ceremonies*
'*of late days* uſed among us; where-
'unto the multitude uſed *in his*
'*time*, was not to be compared?
'This our *exceſſive multitude* of Ce-
'remonies was ſo great, and *many of*
'*them ſo dark*, that they did more
'*confound and darken*, than *declare*
'*and ſet forth* Chriſt's Benefits unto
'us. And beſides This, Chriſt's Goſ-
'pel is *not a Ceremonial Law* (as
'*much of Moſes Law* was) but is
'a Religion to ſerve God, not in
'*bondage of the Figure or Shadow*,
'but in the *Freedom of the Spirit*;
'being

'being *content only with Those Ceremonies*, which do serve to a *decent* 'Order and *Godly Discipline*, such as 'be *apt to stir up the dull mind of* 'man to the remembrance of his Duty 'to God, by some *notable and special* 'signification, whereby he might 'be *edified*. Furthermore, the *most* 'weighty cause of the *Abolishment of* 'certain Ceremonies was, that they 'were *so far abused*, partly by the 'superstitious blindness of the Rude and 'Unlearned, and partly by the *in-* 'satiable Avarice of such as sought 'more *their own Lucre*, than the *Glory* 'of God; that the *Abuses could not* 'well be taken away, the *thing remain-* 'ing still.

'And now concerning *Those Per-* 'sons, which peradventure will be 'offended, that *some of the old Cere-* 'monies are *retained* still: If they 'consider, that without *some Ceremo-* 'nies, it is *not possible to keep any* 'order or quiet Discipline in the 'Church, they shall easily perceive 'just cause to reform their judgments.

[2. why some be retained.]

'And if they think much that any
'of the *old* do remain, and would
'rather have *all deviſed anew*; then
'ſuch men *granting ſome Ceremonies*
'*convenient* to be had, ſurely, where
'the *old may be well uſed*, there they
'cannot *reaſonably* reprove the old
'*only for their Age*, without bewray-
'ing of *their own Folly*. For, in ſuch
'a caſe, they ought rather to have
☞ '*reverence* unto them for their *Anti-*
'*quity*, if they will declare themſelves
'to be more ſtudious of *Unity and*
'*Concord*, than of *Innovations* and
'*new-jangleneſs*; which (*as much as*
'*may be with ſetting forth of Chriſt's*
'*Religion*) is *always to be eſchewed.*
'Furthermore ſuch ſhall have no
'*juſt cauſe* with the *Ceremonies re-*
'*ſerved* to be offended: For, as
'*Thoſe are taken away, which were*
'*moſt abuſed*, and did *burthen men's*
'*Conſciences without any cauſe*, ſo
'the *other that remain*, are retained
'*for a Diſcipline and Order*, which
'(upon *juſt cauſes*) may be *altered*
'*and changed*, and therefore *are not*
'*to*

'*to be esteemed equal with God's* '*Law.* *

*[So before *certain Articles of Qu. Elizab.* 1554. 'These Orders and Rules have been thought '*meet and convenient* to be used and followed, not yet pre-'scribing These Rules as *Laws equivalent with the eternal* '*Word of God*, and *as of necessity to bind the Consciences* of her 'Subjects in the *Nature of them considered in themselves*, &c.]

'And moreover they be neither '*dark nor dumb Ceremonies*, but are '*so set forth, that every man may un-* '*derstand what they do mean, and to* '*what use they do serve.* So that it 'is *not like*, that in time to come 'they should be *abused as the other* '*have been.*

'And in *These our doings*, we *con-* '*demn no other Nations*, nor *prescribe* '*any thing*, but to *our own People* '*only*: For we think it *convenient*, 'that every *Country* should use *such* '*Ceremonies* as they shall think best 'to the setting forth of *God's Honour* '*and Glory*, and to the reducing of 'the People to *a most perfect and* '*godly living*, without *Error* or *Su-* '*perstition*, and that they should *put* '*away other things*, which from time

[*The Churches Equity in prescribing to none but her own Members*]

'to time they perceive to be *moſt* 'abuſed, as in mens Ordinances it of-'ten chanceth *diverſly in divers Coun-'trys.*]

Now here it is *plain enough*, "That the *Church of England* doth *judge her ſelf ſufficiently Authorized to preſcribe certain Ceremonies*; and, "That in her *Determinations* about them, ſhe hath *ſteered an even courſe between all Extreams*, and carried her ſelf with a *due Temper and Moderation, Equity and Reaſonableneſs*; ſtudying to *pleaſe God*, and *profit all men*; "That ſhe hath *put away many for the burthen of their multitude*, for the *darkneſs of their ſignification*; for their *Judaical Servility*; and *all that did burthen mens Conſciences*, or which ſhe look'd upon *ſo far abuſed*, that the *Abuſes could not be well taken away, the things yet remaining* —And, "That ſhe hath *retained ſome* as *requiſite and convenient for a decent Order and godly Diſcipline, and apt to ſtir up the dull mind of man to the remembrance of his Duty to God by ſome notable and ſpecial ſignification, whereby he might be edified*; "That

"That she the *rather approved them for being significant, neither dark nor dumb Ceremonies, but so set forth, that every man may understand both their meaning and use, and such as she thought not like in time to come to be abused, as others had been:* "That she doth not *equalize These her Prescriptions with God's Law*, but pronounce them *alterable upon just Causes by the same Authority which doth appoint them:* That in *This use of her power* she hath *not exceeded her proper compass*, prescribing to *none but her own people:* "That in her *choice of Ceremonies*, she hath had a *special reverence and respect to Antiquity:* "That she hath *offended none, whom good Reason may satisfie:* And, "That however the *keeping or omitting of a Ceremony* be, in *it self consider'd*, but a *small thing*, yet the *wilful and contemptuous transgressing and breaking of a common Order and Discipline is no small offence before God.*

['Certainly, never 'any *Church* laid *less* 'weight upon its *own* 'Orders, supposing that 'it believes them to be 'just and reasonable. It 'places no *Holiness*, no 'merit or efficacy in 'them, as to the ob-'taining the *Grace and* 'Favour of God: It ex-'pects obedience on-'ly for *Order* and *peace-'sake*: It hath taken 'great care by *Prefa-'ces* and *Canons*, and 'Rubricks, to prevent 'any misinterpretati-'on of its intention & 'design.] Dr. *Still.* Serm. of *Superstition.*

How

How *easie* were it, *at the rate of some mens Arguings*, for a *prophane Wit* to *blaspheme the severities of divine Justice upon all the World*, for *but eating an Apple of the forbidden Tree in Paradise?* Or on the *poor man*, for *but gathering a few Sticks on the Sabbath?* Or on *Uzzah*, for *but putting forth his hand to stay the tottering Ark?* &c. Which yet I urge not here, to *contradict the Churches plain Declarations*, that her Prescriptions are *not equal to the Laws of God*; but upon a due consideration, that, whersoever they *thwart not the immediate Laws of God*, they are *Divine too at the second hand*, Divine *by vertue of the Fifth Commandment*; and we *by God obliged to obey them*, not only for *wrath*, but *conscience-sake*. 'Tis the great *aggravation* of the *obstinacy and contempt of wilful Disobedience*, that it is in *Matters small and little in themselves consider'd*: And all the *Censures of the Church* proceed against *This Contumacy only*.

Ah, quam de minimo perivimus! Tantum malum attulit melus. Em. Thesaur

[The *lesser the thing*, the *greater* and *more inexcusable* the *disobedience*.— 'If the 'Prophet 'had bid 'thee do 'some 'great 'thing.— 'how 'much ra- 'ther then? —2 Kings v. xiij.]

Now then is it not strange, that the

the *Reconciler*, professing *so much Reverence*, as he doth, to the *Apostolical Rulers of the Church*, and the *Church of England his Dear Mother*, should yet *load them and her with the imputation of such horrid Guilts, as he doth, on the score of the Imposition of a few Ceremonies?* That he should use *such like Expostulations and Expressions, as These*, that follow, in the Case?

'May it not be *wondred*, how 'they can call *such Ceremonies*, im- P. 33.
'posed as the condition of Com-
'munion to *no profit or benefit of* 'any, and to the *great peril, yea* 'hurt and destruction of many, all
'Circumstances considered, *Things* 'Indifferent?

'To call the Ceremonies *inoffen-* P. 335.
'sive is to affirm, what *never can* 'be proved.

'*Myriads of Souls are cast out of* 'the Church and given up to Satan P. 5.
'for Ceremonies and things confessed-
'ly indifferent; and can *This Do-* 'ctrine be of God, the God of *Love* 'and Peace, which hath *these bitter* 'Fruits?

'Why

'Why do *Superiours ſtill continue the impoſition* of thoſe indifferent
P. 30, 31. 'things, which do *occaſion the ſchiſm*, 'and *conſequently the deſtruction of* 'ſo *many precious and immortal* 'Souls?

'How is the *Charity of God*, or 'Love *of our Neighbour in our hearts*, 'if, when we may remove *ſuch*
P. 31, 32. 'dangerous *ſtumbling-blocks* to the 'weak and ſimple people, we will 'not remove them, *but lay them ſtill* 'before *their feet*, and *work the dan-* 'ger *of their everlaſting deſtruction*, 'for whom our Saviour ſhed his 'precious Blood?

'Do they act conformably to 'These *great Duties*, who *will not*, 'to *prevent the Ruine of many My-* 'riads *of immortal Souls, forbear the* 'impoſing *of unneceſſary things?* Do
P. 34. 'they *put ſuch a value on them*, as 'our God and Saviour did? Or are 'they *fit to preſs theſe Arguments on* 'others, who do themſelves prefer 'ſuch *Triſles* before the Souls, for 'which Chriſt died?

'This

'This I am perſwaded is *one of* 'the *provoking ſins of the Confor-* 'miſts, that they have been *ſo back-* 'ward in doing, what they were 'convinc'd, they might have done 'with a *good Conſcience*, when they P. 37. 'were earneſtly *preſs'd to it by their* 'Diſſenting Brethren, and had *Au-* 'thority to do it; but they refuſed 'it, and ſeemed *rather reſolved to* 'break *all in pieces and hazard our* 'Religion, *and let theſe ſad effects of* 'our Diviſions *ſtill continue*, than to 'abate *their Rigor in impoſing*, what 'they may lawfully alter or abo- 'liſh.

'I fear, that the *impartial Judge* 'may reckon them *Uncharitable*, P. 132, 133 'who by *impoſing of ſuch Ceremo-* 'nies, do *prejudice the Churches* 'Peace *and Unity*, *and the eternal* 'Intereſts *of their weak Brethren*, 'without any *proportionable advan-* 'tage *to their own*, *or to the Chur-* 'ches *welfare*; and are ſo far from 'lending them their hands, and lift- 'ing of them up, that they *trip up* 'their heels, *and make them fall.*

'Can

P. 189. 'Can they *joy in the ſpiritual* 'proficiency of Souls, or *be ready to* 'ſupply their ſpiritual neceſſities, who 'rather will, that *many Myriads* 'ſhould be excluded from the means 'of Grace, than that one of their Ce- 'remonies ſhould be left indifferent, 'or that a *few Expreſſions in their* 'Liturgie ſhould be changed? —— Ibid. 'do *ſtill reſolve to lay Theſe Snares* 'and Gall-Traps in their way?

P. 215. 'And, Oh! that men would ſe- 'rioufly conſider, whether *thoſe* 'Laws, which *hinder ſo many from* 'coming to the ſervice of God, and 'miniſter not to the Edification but 'deſtruction of ſo many Souls, do 'well comply with Charity and Edi- 'fication! ——[be not the *Laws of* 'Tyrants, *not of ſpiritual Fathers.*] Theſe are the *words immediately precedent.* [Such 'Laws of Burthen, 'as *make the willing to be Slaves,* Ibid. 'and *tempt the unwilling to rebel*] for ſo he *accommodates Biſhop Tailor's words a little after.*

With a great *many other Reflections,*

ons, up and down his Book, to a *like* purpose, which I shall not transcribe.

When, alas! *after all These Impeachments*, the *Accusation*, upon a *sober pause*, comes to no more than *This*, That the *fore-named Mischiefs* do *accidentally* arise from the *Churches Impositions*, as they may do *even from the best of Laws*, by the *frowardness and contumacy of disobedient Subjects*. See p. 67.]

It is of Concernment, I think, for *him*, who professeth himself *most unwilling to do the least disservice to the Church, of which he is a Member, or to those Reverend Superiours, whom from his heart he honours and owns, as the true Apostolick Guides and Rulers of it*; once and again to *examine*, whether in *These Sallies of his Zeal, or Passion*, he have not been *more than a little transported beyond the measures of his Station*. He should have *cooled his intemperate Heats* by considering, that the *Arguments are not new*, which he offers, but such as have *frequently*, *time*

time after time, been alledged in the same Case, and *such*, *as the Governours of the Church sufficiently have declared to have been before their eyes.* He should have been *so sensible of his own weakness and proneness to mistake in judging*, as to have *communicated These Papers first to them*, before he ventur'd them *abroad among the people*, to expose the Honour and Authority of his *Reverend Fathers*, and *Dear Mother, and that in open View.* He should, at least, have *so managed his Arguments*, as not to have *misdoubted their ability to judge and conclude from them*; or *tainted their Reputation* in the *Application* of them.

And thus much I do represent unto his *second Thoughts*, with *all Candor*, being fully perswaded, that he hath *not offended of malicious wickedness.*

SECT.

Sect. VIII.

I Will now resume a little the Question *of Ceremonies, & the Imposition of them.* The Church, as *we have seen*, p'eads for *her general Warrant*, 'Let all things 'be done among you in a seemly and 'due Order; εὐσχημόνως, καὶ κατὰ τάξιν, *decently, and according to order.*

And the Apostle St. *Paul*, whose *Canon* this was, *himself practised according to it*; He gave out *Ordinances of this nature to the Corinthians*,* and praiseth them who *kept the same*, 1 Cor. 11. 11. And hereunto we must, as I conceive, refer *that First Disorder*, which he there undertakes to *correct* among them, for the *Men to be Covered, and the Women Uncovered in the time of Divine Service.* The Apostle doth evidently there *prescribe the contrary*; and that *as a significant Ceremony too*, the *Man to be uncovered*, to express both *his Subjection to Christ alone, and Authority over the Woman*; the *Woman to have a Covering* on her Head, to express *her Subjection to her Husband*, or *Inferiority unto Man.* The *Covering or Veil* was a *sign of that Power under which the Woman was*; and thence called by a *Metonymy*, ἐξουσία.

* *Quum genuisset illam Ecclesiam Domino, certam Politiam tradiderat, quâ gubernaretur*, Calv. in loc.

Caſtalio tells us, that he had *this Expoſition from a certain Italian*: 'Things 'that are *baſe and vitious* ought to be 'covered; and on the other ſide, ſuch 'as are *comely and perfect*, to be *uncovered and ſhown*. Now therefore, if 'the Man prayeth with *his Head covered*, he intimates a *defect in his Head* 'worthy to be hidden. But *Chriſt* is 'the *Head of the Man*, who is *without* 'all fault. The Head of the Man there-'fore (ſaith *he*) ought to be *uncovered*, 'hereby to ſhew forth the perfection of 'Chriſt, who is his Head. But the 'Head of the Woman is the Man, who, 'ſeeing he is *defective* and *vitious*, the 'Woman, *in confeſſion of this* his imper-'fection, is to *cover her Head*. But *this* may ſeem too much *ſtrained and fanciful*, ſince the Apoſtle recommends the *Covering or Veil* to the *Woman*, not to *argue the Defect*, but the *Authority and Preheminence of the Man*.

I *rather* think, with the learned *Cappellus*, That *this Apoſtolical Preſcript or Canon of good Order was founded upon ſome civil cuſtom then obtaining among the Corinthians and elſewhere*; from *whence* he concludes, that, according to the *difference of ſeveral Countries*,

titles, such an *Habit and Deportment is to be used in Divine Service*, which is commonly used to express *Reverence and Decency in conversation.*

The *Reconciler*, to evade the *conviction of this Instance*, saith:

'This Practice is reproved by the 'Apostle, as that, whereby they *dis-* P. 310.
'*honoured their Heads*, *vers.* 4, 5. That, 'which the Man ought not to do, *be-*'*cause he was the Image of God*, *v.* 7. 'That, which the Woman ought not 'to do, *because of the Angels*, *v.* 10. 'τὸ ἄπρεπον, the *Indecency* of this pra-'ctice was, that, which every one 'might judg of, *v.* 13. and that even '*Nature taught*, saith the *Apostle.* The 'practice therefore here reproved was 'no *indifferent thing.*]

To which I *answer*, That there was, undoubtedly, a *great Decency in the thing signified*, that Men and Women should *respectively own the difference of their Sexes*, and demean themselves *agreeably thereunto*; but *this particular sign expressive thereof, by the Man's being uncovered and the Woman covered*, could only be *topical*, and *according to the customs of that Country* (which ὅτι here *questionless* denotes, the *custom of every place*

being as a *second Nature* to the *Inhabitants*) And therefore the *Rite was in it self indifferent*, and the *peculiar significancy of it in Divine Service* very much depending upon the *Apostle's prescription*. [He, that will see the *different Customs of Nations in this matter, both in and out of Sacred Uses*, may consult *Grotius* and *Cappellus* at large on the Place.]

p. 310. 'But secondly, (saith *he*, as *distrusting the force of this first Reply*) it 'well deserves to be observed, that 'the Apostle, notwithstanding *all these* 'Reasons, lays *no Imposition on them in* 'this case: He *praises* them, who *observed* the Traditions he had before 'taught them. He *saith*, that if any 'Person would still argue for this Pra'ctice, he would be a *Lover of Contention*, and would act *contrary to the* 'customs of the Apostles, and *other Chri*'stian Churches; but then he makes *no* 'Canon for *Uniformity in this matter*, 'imposeth *no Penalty* on the Refuser to 'comply, &c.]

To this I *answer*, That the Apostle doth here *impose it as a Rite, which they ought to conform unto*; he puts a *Non debet* on the *Man's part*, 'He *ought not*, 'to

'*to cover his Head*: and a *Debet* on the *Womans*, '*For this cause ought the Woman to have power on her Head.* And hereby he calls them to an *Uniformity with other Christian Churches*; and *denounceth them*, that will not *acquiesce in his Reasons*, nor *yield to his Authority*, to be *contumacious and stubborn Disputers*, *Lovers of Contention*; and *as such to be marked and censured* for opposing the *Customs of the Church.*

'He is *contentious*, saith *Mr. Calvin* 'on the place, who is stirr'd up with the 'Lust of Controversy, and doth not care 'to *yield unto Truth.* Such are all those, 'who *without necessity carp at good and* 'profitable *Rites*, who *move Disputes of* 'things that are not doubtful, who *ac-* 'quiesce not in *Reasons given for their* 'just *satisfaction*, and suffer not themselves to be *brought into order.* Such 'are also ἀκοινώνητοι, an *unsociable sort* 'of *Men*, who are carried out with a 'foolish *affectation to innovate.* Such as 'these, saith he, St. *Paul* thinks *not* 'worthy an *Answer*, because *Contention* 'is a *pernicious thing*, and therefore to 'be *driven from the Churches of God*; '* and hereby, *saith he*, he *teacheth*, 'that *perverse Men*, and such as are *gi-*

* *Quo docet, Authoritate magis compescendos esse pervicaces & vixandi cupidos, quàm refellendos longis disputationibus.* Calv. in loc.

'*ven to wrangle*, are rather to be *re-*
'*pressed with Authority*, than to be *re-*
'*futed with long Disputations*; for there
'will *never be an end of Contentions*,
'saith he, if you strive with a *quarrel-*
'*some Man*; though he be *overcome an*
'*hundred times*, he will *not yet be wea-*
'*ried or give over*.

And, saith the *Learned Grotius*,
'The Apostle here *cuts off all Disputa-*
'*tions*, with *these two Axes, as it were*,
'*Apostolical Institution*, and the *Custom*
'*of the Churches*. And, to *call that in-*
'*to question, which is received through all*
'*the Churches*, is the *part and character*
'φιλονείκων *of those that are contentious*.

'It is a point, saith St. *Augustin*, of
'*most insolent Madness*, to *think that*
'*not to be done well or rightly*, which is
'*done by the Universal Church*.

This was St. *Ambrose* his *Golden Rule in matters of Rite and Ceremony*, which St. *Augustin*, as often as he *consider'd* of, (which he did often) *looked upon and welcomed as an Heavenly Oracle, Ad quam fortè Ecclesiam veneris, sic cuiquam non vis esse scandalo, nec quenquam tibi*. Ep. 118.

And *such* I esteem to be the *Determination of this matter about Ceremonies*.

The Instances are *very many*, which the *Learned Reconciler himself* affords us; I will only here refer to *two* of of them. The *former* is about the

trine

trine Immersion or *threefold Dipping in Baptism*, as a *Symbolical Ceremony*, to signify the *Doctrine of the Trinity*, or the Death and Resurrection of Christ *after three days*. 'This thing, saith the 'Reconciler, was so much the *Practice* 'of the Church, that, in the 49*th Canon* 'of the *Apostles*, he, that doth *not use* 'this *trine Immersion*, is sentenced to 'be *deposed from his Dignity*. Here then we have, *confessedly*, a *severe Imposition of a Symbolical Ceremony*. p. 282, 283.

He tells us indeed afterwards, 'How, 'the *Arrians* expounding this Custom 'to *their Advantage*, as signifying *the* 'Substantial *Difference of the Father* 'from the *Son and Holy Ghost*, the *Bi*-'shops of *Spain* used a *single Immersion*, 'and *Pope Gregory commends them for* 'doing it upon this *Occasion*; And this 'was brought *into a Law* there by the '4*th Council of Toledo*. [Here still is a *Symbolical Ceremony brought into Law and Practice*; a *single Immersion in Baptism* to signify the *Unity of Essence in the Trinity*. And this only proves the *former Ceremony* not to be *necessary in it self*, as the *former doth this*; and, that *either of them may be enjoined, as the Church sees occasion*. — And whereas p. 284.

P. 284. he adds, 'Though the *trine Immersion* 'be yet *continued in most Churches*, yet 'ours doth take the *Liberty wholly to va-* 'ry from them, and from the *Antients* in 'this matter.]

This only recommends the *singular Indulgence of our Church*, which hath made *no Determination for, or against either of those Ceremonies*, misliking *neither for their Significancy*, and allowing of *both to be used*, as to her Sons shall seem at any time best.

The *other Instance* is of the *Custom in the Primitive Church* to pray *stand-*
P. 278. *ing on the Lord's-day*, and from the *time of Easter to Whitsunday symbolically to represent the Resurrection*; And such was *then* the *reputed Obligation* of this Ceremony, taken up among them; that *Tertullian* saith, 'We account it
Ibid. 'Wickedness *to kneel on the Lord's-day at* 'Prayer. Which I would not censure in him for a *superstitious conceit of the Ceremony in its own nature*, as *necessary*; but the *value then set upon it for its significancy*; And, 'When some began to 'vary from it, *saith the Reconciler*, the
Ibid. 'great Council of Nice took notice of it, 'and declared their pleasure, that *all* 'Churches *should uniformly observe it*; but

'but yet, *saith he*, such was their *Moderation*, they *imposed no Penalty on the Neglecters* of this Custom.]

Now *their Moderation I blame not in the Sanction*, though they *might also have imposed a Penalty too in the case*, without the *impeachment of it*; but, such was the *Reverence in that Age to their Authority*, that a *superadded Penalty might possibly be thought needless*. That, which I *hence* remark, is, That *Uniformity in a Symbolical Rite was imposed by no less Authority than the great Council of Nice.* ——— And, however *this Observance* now hath ceased by *Desuetude*, yet we *retain*, as I conceive, *some prints of its Resemblance*, in our *standing up at the Creed and the Gospel.*

The *substance* of what I here argue for, is *granted, upon occasion, by the Reconciler*, in the *Answer he gives by way of correction in the Words of the excellent Bishop Taylor*, 'That it is for ever *ne-* P. 313.
'*cessary*, that things should be done in 'the Church *decently and in order*: 'And since the Question of *Decency* 'will for ever have *Variety* and *Flux*, '*Succession* and a *Relative Uncertainty*; 'It is *necessary*, that of this there should 'be *perpetual Judges and Dictators*, and

'*these*

'*these can be no other than the Rulers of* '*the Church*, who have the *same power* '*that the Apostles had in this*. It cannot '*therefore* (saith the *Reconciler*) be *ra-* '*tionally* denied, that the Rulers of the 'Church have *Power to command things* '*which belong unto the Positive Decency* '*and Order of the Service of God*; But
P. 313. 'then, *saith he*, it hath been *proved al-* '*ready*, that the *Ceremonies*, *now used* '*in the Church of England*, *have nothing* '*in them of this nature*, and *consequent-* '*ly*, that this Command affords no '*ground for the imposing of them* upon '*that Account*. So that in the *Issue*, the *Dissenter* directly opposeth *his private Opinion and Judgment* to *that of the Rulers of the Church*, whom yet he acknowledges to be *of all right the perpetual Judges and Dictators in the case*. They say, *these things imposed are Decent and Orderly*; He saith, they *have nothing of Positive Decency and Order in them*: And this, he saith, he hath *already prov'd*. Let us *look back* here a little to it.

P. 38. ['I call that *Positive Order*, *Decen-* 'cy, *or Reverence*, *saith he*, which, *be-* 'ing *done*, renders the Service *more de-* 'cent, *reverent*, *and orderly*, than *other-*

'*wise*

'wise it would be, and being *undone*, the 'Service becomes *irreverent, indecent* 'and *disorderly performed*; (he should have said, *Less decently, reverently, and orderly performed, than otherwise it would be.*) NB. 'So that my meaning is, that if 'our *Publick Service* was by the *Minister* performed without a *Surplice*, if '*Baptism* were administred by him *without the Cross*, if the *Sacrament* of the '*Lord's Supper* were administred to 'such, as did *not kneel*, but *stand*, (he should have added, *or sit*, as at an *ordinary Meal*; for that is the *great scruple* in this Controversy) 'at the receiving 'of it; *These Actions* would not be 'performed *sinfully*, or with defect of 'any *real Goodness*, which belongeth 'to them, nor yet *indecently, disorderly, or irreverently.*] (He should say, *not less decently, disorderly, or irreverently, than now they are.*) NB. Thus he *conceives*; but the *Church* (which is to be *Dictator in the case*) pronounceth *otherwise*. Let us hear his *Reasons*.

'1. *Saith he*, if the Omission of Ibid. 'these Ceremonies renders those Acti- 'ons, to which they are annexed, *sinful, indecent, irreverent*, or *disorderly* 'performed, (he should have said, *less de-*

decently, reverently, or orderly) 'then 'Christ and his *Apostles*, in the performance of them, did worship God in 'such a manner, as was *sinful, indecent,* 'irreverent and disorderly: For it is 'certain, they used not the *Surplice* in 'Publick Prayer, the *Cross* in Baptism, 'or *Kneeling* in the act of Receiving. To this I *answer*, by *denying the Consequence*: For, 1. it is *not de fide certain*, that neither *Christ*, nor *his Apostles* used the *Surplice*, *Cross*, *or Kneeling* spoken of, *all*, or *some one* of them. *This Negative cannot certainly be proved.* 2. What was perhaps *decent and orderly then*, may *cease to be so*, or *be less so* in *after-Ages*, and *other Countries.* For the *Question of Decency* (as he hath *well granted out of Bishop Tailor*, had he as *well considered it*) will for ever have *Variety and Flux, Succession and a relative Uncertainty.* And upon *this account* we are not *confined* to *follow or imitate Christ or his Apostles in uncommanded Circumstances of this nature*, which might be in them *occasional only.*

Ibid. '2. *Saith he*, [Then are not *these Ce-* 'remonies indifferent, and *alterable by the* 'same *Power which enjoins them*, as is 'as-

'serted by the *Church of England?*] I *answer* still, by *denying the Consequence*: These Ceremonies do yet remain in *their own nature indifferent*, that is, they are *not particularly and determinately required or commanded, nor any where forbidden by God*: And the Church of *England may alter them*, whensoever she sees *as just Grounds and Causes so to do*, as to *enjoin them*.

'3. *Saith he*, [Then must the *Omission* Ibid.
'*on* of these Ceremonies be a *Transgression of those Precepts*, which do 'command us, *to serve the Lord with* 'Reverence, and to *let all things be done* 'decently and in order, which cannot 'be affirmed by them, who confess 'these Ceremonies to be *Indifferent?*] I *answer* still, by *denying the Consequence*. The *Omission of these Ceremonies* upon a *just* occasion, or in *themselves* considered, may not be a *Transgression of those General Precepts*; and yet the *observing of these Ceremonies too* may be a *Compliance with those General Precepts*; because the *Particulars*, which they refer unto, are *various and indeterminate*: And in *things indifferent* (that is, which are *not particularly commanded or forbidden by God*) there may be

be yet *degrees of more remote or nearer Approaches to Good or Evil, Decent or Undecent.* There are διαφορὰς πρὸς ἓν, and πρὸς ἐναντίον. There may be *Reasons, Aptitudes* and *Tendencies to some or other good and fitting Purpose,* sometimes to *recommend one,* and sometimes to *recommend another.* And in *these matters* too, we may be said then to *do well,* when yet, it may be, we *might do better.* As the *Apostle plainly asserts in the case of Marriage,* 1 *Cor.* 7. 36. 'Let him do *what he will, he sin-* 'neth not. ——— He that giveth her 'in Marriage, *doth well*; but he, that 'giveth her not in Marriage, doth bet-'ter.

Nor, *after all,* do I see *any Reason,* why the *Power of Church-Governours* should be confined to matters of *Positive Decency, as he explains it.* A *Latitude,* me-thinks, might *here* do as well, as in *other* cases. A *Latitude of Power in the Church,* as well as a *Latitude in the Conformity of her Children.* Considering especially, how *universal-*

☞

In his rebus, *de quibus* nihil certi *statuit* Scriptura Divina, Mos populi Dei, *vel* Instituta Majorum pro lege *tenenda sunt.* St. Aug. Ep. 86.

Quod neque contra Fidem, *neque contra* bonos mores *injungitur, inhabendum, & pro* eorum, inter quos vivitur, societate differenter *est servandum.* Id. Ep. 118. *ubi plura vide.*

ly the Commands run. ‘ *Children obey* ‘ *your Parents in all things. Servants o-* ‘ *bey your Masters in all things,* Which we cannot *safely bound with any other Restriction*, than this, that it be ‘ *in the* ‘ *Lord*, that is, so far, as may consist with our *Obligations to him as our Absolute Supreme*, so far, as is not *contradictory to his Commandments.*

Whereas therfore *he* tells us; [‘ The ‘ Dissenters not only *allow* that there ‘ are *many cases*, wherein somewhat ‘ is, *in genere, necessary* to be determi- ‘ ned; but also *add*, That *in all cases* ‘ *truly such*, the Magistrate *Civil or Sa-* ‘ *cred*, not only *may*, but *must deter-* ‘ *mine*; And indeed no Man *in his* ‘ *wits* can doubt, that *what is necessary* ‘ *to be determined must be determined*; ‘ And, seeing *par in parem non habet* ‘ *potestatem*, it follows, that they *can-* ‘ *not be determined by any other but Supe-* ‘ *riours*; that is, they cannot *obligingly* ‘ be determined by others. But then, ‘ *saith he*, they *universally deny*, that it ‘ is necessary to determine any of *these* ‘ *scrupled Ceremonies:* and they have ‘ *perfect demonstration for the Truth of* ‘ *that Denial*; for *necessarium est, quod* ‘ *non potest aliter se habere*, That *only is* P. 342.

‘ *ne-*

'*necessary to be done which cannot be left* '*undone*; That only *necessary to be de-* '*termined* in order to the Performance ' of an Action, without which the A-' ction cannot be *done*, or at least not '*well done.*]

NB. The Result of *this Discourse*, in my thoughts, is but *this great Absurdity, That Magistrates, Civil and Sacred, may do that only without Sin, which they must do of necessary Duty.* And I shall not stay to make further Remarks upon it.

☞ Only let the *People* note, that when we speak of *Ceremonies*, as *indifferent* and *unnecessary in themselves consider'd*, we do not mean, as the *Reconciler* and the *Dissenters commonly* represent them, *Trifles and needless Things*, but *such*, as the *Divine Law hath not laid any particular Restraint of Necessity upon by its Commands or Prohibitions*, but left to be *freely determined by our own Prudence, or the publick Authority.* And that, which is not *necessary by a Divine Command*, may yet have *other Necessities, or high Conveniences*, which are *next of kin* thereunto to recommend it: It may be *necessary to do the Action with greater Order, and Solemnity, and Uniformity*, &c.

It

It is well noted by a *Reverend Person*, in the *Obedience of the Rechabites to their Fathers Commands*, not only universally to *all* of them, but *omnino prout, according unto all in every circumstance.* 'You find this Requisite in 'your *several Corporations*, *saith he*, 'where the *omission of a Punctilio* draws 'after it *intolerable Defaults.* The 'Hedg is easily press'd through, where 'but *one Bush* is wound aside; And the 'Breach of *one Circumstance* is but the 'disposition to another. Things that in 'themselves seem of no considerable 'moment, *within a while appear considerable* by the neglect; as the *Error*, that 'appears not at the *first declining Line* 'of the *Workman*, a while after manifests an *irrecoverable Deformity.* [*According to all.*] That's the *surest Rule* 'to go by: you know it your selves 'in *your own Corporations*: you know 'it in *your own Families*, if you know 'any thing. *Give an Inch, and they* 'will take an Ell, is *your own Proverb*; 'and cannot you judg as *equally for the* 'Church? &c. Dr. Frank. serm. at St. Paul's Cross.

There is *no end of those Questions*, what is *Decent?* what is *Necessary?* if we quit the *publick Standard and Determinations.*

minations. One saith, *Episcopacy is not necessary.* Another, *Common-Prayer it self, or any Prescribed Form is not necessary.* Another saith, It is *not necessary that we have any Creed but the Bible.* Another, that a *National* or *Parochial Church it self is not necessary.* Another, that *Infant-Baptism is not necessary.* Another, that *Material Churches*, or *Temples* are *not necessary.* Another, that *Holy Daies and Stated Fasts are not necessary.* Another, that *Tithes are not necessary*, &c. One can be well enough without *this*; Another without *that*; And some without *all.*

'Tis worthily observ'd elsewhere by the *Reconciler*, 'that the *Apostle* doth in P. 308. 'the space of *seven Verses thrice* repeat 'the Command, that *every Man abide* '*in that Calling, to which he was called*, 'at least *so far*, as not to desert it un- 'der *pretence of Christianity*; *quippe quod* '*in eo plurimum situm est*, as being an 'Admonition of *great moment* to pre- 'vent that *invidious Accusation* which 'was laid on the *Christian Doctrine*, 'that it did *innovate in Civil Matters*, 'and tended to dissolve the Relation 'betwixt *Man and Wife*, *Masters and* '*Servants.*

The

The *Oppoſition*, which is made againſt our *eſtabliſhed Ceremonies*, hath, I fear, *too great a tendence* this way, to *innovate in Civil Matters upon the pretences of Chriſtianity*, and therefore it may be of no *ſmall moment*, to give ſome *Admonition* againſt it. For (to ſay nothing of the *Ring in Marriage*, which is *now*, I perceive, *well enough digeſted*) is not the *ſignificant Ceremony of a corporal Oath*, to lay the *Hand on the Book*, and afterwards to *kiſs it*, every way as *exceptionable*, as the *Croſs in Baptiſm*? Is not *Swearing a Religious Act*? Is not *that Ceremony as Symbolical*, and *in it ſelf as indifferent*? Is it not commanded on a *ſevere Penalty*? No *Right at Law*, no *Juſtice adminiſtred without it*, no Priviledg of *the Subject* without *ſo taking the Oaths of Allegiance and Supremacy*, &c.

Then, may not the *Robes of Judges*, and the *Liveries of Companies*, and the *Habits of Univerſities*, and *Inns of Court*, the *Corner'd Cap*, and *Hoods*, &c. be as *reaſonably* challeng'd, as the *Surplice*?

Then, for *Kneeling*, no Scruple ought to be made of that, when it is remembred, that we uſe it towards

our *Parents*, and our Princes, and that as a Geſture properly expreſſive of Reverence to Superiours.

SECT. IX.

BUt becauſe *Kneeling at the Receiving of the Lord's Supper* is the *only impoſed Ceremony, that the Laity are concerned in*, I will ſtop a while *more particularly to conſider of it.*

P. 332. ['Seeing *theſe Ceremonies chiefly debarr the Laity from full Communion with us*, by leaving of theſe things *indifferent*, their Mouths muſt be *entirely ſtop'd*: And if we gain the *Laity*, 'tis not improbable that many of their *Preachers*, and the *Ring-leaders of the Schiſm* would quickly follow.]

Theſe *Ceremonies*, which he ſpeaks ſo *tragically of*, as *debarring* the Laity, *dwindle at laſt into this one Ceremony of Kneeling at the Sacrament.*

Now concerning this *Geſture it ſelf*, there can be *no poſſible Scruple*; for it is *particularly expreſſive of Reverence, and under the Recommendation of a general Divine Precept, or Exhortation.*

'O

'O come, let us worſhip, and fall 'down and kneel before the Lord our 'Maker! And *of Chriſt it is foretold*, 'That every Knee ſhall bow unto him. And this is a *peculiar part of that Honour, whereto God hath highly exalted him, in this ſort to be worſhipp'd and acknowledg'd in the World*, Phil. 2. 10. But that no Divine Honour is hereby given, or intended to be given to the *Sacramental* Elements, or any *Corporeal* Preſence of Chriſt in them, will be evident from the ſolemn Declaration of the Church, which we ſhall produce afterwards.

The *only Doubt* in the Accommodation of it to the *Act of Receiving* is, that it ſeems to be a *Variation from the firſt Copy of our bleſſed Saviour's Adminiſtring to his Apoſtles.*

Now as to *that*, it deſerves to be conſidered, that *ſo are the two other Poſtures* pleaded for in *competition* with it, *Standing* or *Sitting*. — More particularly,

1. 'Tis certain the *Jews did vary in After-Ages from the firſt Geſture appointed to the Paſſover*, Exod. 12. 11. 'Thus 'ſhall ye eat of it, with your Loins 'girded, your Shoes on your Feet, 'and your Staff in your Hand, and ye

'shall eat it in haste: It is the Lord's 'Pass-over. —— Whereas *afterwards* it came, in *their Setled State*, to a *Discumbency*, or *Lying along upon Beds*, which is *still used in the Eastern Countries*: And this our *blessed Saviour and his Apostles freely complied with.*

2. 'Tis not yet possible to *demonstrate, so as Conscience may build upon it*, that *he and his Apostles used the same Tricliniary Gesture at the Eucharistical Supper.* It is, at best, but a *Probability*, that they did not *change their Gestures from what it was before.*

3. Though this were *de side certain*, yet who sees not, that *this same Gesture* might be then *only occasionally used from the Custom or Practice at the Pass-over?* Who can tell what Gesture *might have been* used by them, had this Sacrament been celebrated *by it self*, and not in conjunction with *that other Feast?*

4. *Christ's binding Pleasure* cannot possibly be fetch'd from the *Historical Relation of a variable Gesture*, but *one time*, nay, though *often* used. He *sate daily teaching*, as we reade in the *Evangelist St. Matthew*: yet is there *no Preacher* that thinks himself *bound to that Gesture now.*

5. There

5. There is no account to be given, why *this Circumſtance alone by it ſelf*, were it never ſo *certainly determined, what it was in the firſt Pattern*, ſhould be *more binding than any other in that Example*; which are yet *every-where now freely omitted*. For *Perſons*, for *Actions*, for *other Circumſtances of Time, and Place*, &c. which I ſhall not here enlarge upon.

See Bp. *Sanderſon* de conſcient. prælect. 3 § 16, &c.

If in *all theſe* we are at *liberty*, why is there any Scruple left of *a ſingle Geſture?*

6. There is a *confeſſed variation allowed of by all Diſſenters in the other Sacrament of Baptiſm from the firſt Copies*, I mean from *Immerſion* or *Dipping*, into *Suffuſion*, *Aſperſion* or *Sprinkling*. And this is *well obſerved and urged by the Reconciler*. — 'If notwithſtanding Baptiſm by *Immerſion* is *ſuitable* 'to the *Inſtitution of our Lord and his* 'Apoſtles, and was by them ordained 'and uſed to *repreſent our Burial with* 'Chriſt, as St. *Paul* explains the Meaning of *that Rite*: I ſay, if, notwithſtanding *this*, all our Diſſenters do agree to *Sprinkle the Baptized Infant*, 'why may they not as well ſubmit to 'the *ſignificant Ceremonies impoſed by* 'our

P. 289.

'our Church? For since it is as lawful 'to *add unto Christ's Institutions a signi-* 'ficant Ceremony, as to *diminish a signi-* 'ficant Ceremony, *which he or his Apo-* 'stles instituted, and *use another* which 'they did *never institute*, what Reason 'can they have to *do the latter*, and yet 'refuse *Submission to the former?* Why 'should not the *Peace and Union of* 'the Church be as prevailing with them 'to *perform the one*, as is their *Mercy to* 'the Infants Body to *neglect the other?*

7. It is very *remarkable*, that *other Protestant Churches of great Name do continue the Gesture of Kneeling as well as we*, from *whose Communion* we must on *this account* as well separate; And the *Reformed Divines of Polonia*, not only of the *Bohemian*, but the *Augustan* and *Helvetian Confession*, have with one *Consent*, in *three General Synods*, *condemned the Ceremony of Sitting at Receiving the H. Sacrament*; as a *less decent*, and *less Religious Rite*, and *proper to the Arrians*, or *Arrian-Baptists*, who *denied Christ's Divinity*, and accordingly *handled his Sacraments irreverently*, placing themselves *cheek-by-jowl*, as *Fellows with their Lord at his Table*, and introduced *this Gesture* into their Churches

Churches contrary to the *customary and allowed Practice of all the Evangelical Churches throughout Europe.* (*Synod. General. Cracov.* An. Dom. 1573. *Act.* 6. *Synod. Petricov. General.* An. Dom. 1578. *Syn. Wlodislav. Gen.* An. Dom. 1583. *Act.* 5. which were *again confirmed Syn. Torunens. Gen.* 1592.) This is discoursed more *at large* by the *Rev. Mr. Ashwel*, in his learned Books *de Gestu Eucharistico*, and *de Socinianismo.*

And he hath no less *demonstrated* the *Antiquity of this adoring Gesture*, however the *Reconciler* is pleased to call it, more than once, *our Novel Custome of receiving in a Kneeling Posture.* p. 293, 294. Ἀνάπεσον καὶ μέτεχε, saith St. *Chrysostom*, Hom. 3. in Ep. ad Ephes. '*Fall down and participate.* And St. *Augustin notes*, that the Apostle St. *Paul* represents *those as unworthy Receivers*, who did not *discern or difference that sacred Food from other Meals* (*veneratione singulariter debitâ*) by a *Veneration peculiarly due unto it.* Ep. 118. And *elsewhere* he tells us; *Nemo Panem istam manducat, nisi prius adoraverit: No Man eats that Bread, until he have first adored.* In Ps. 98.

8. Let the *Declaration of the Church* be heard for the preventing, *as far as is possible*, all manner of *Scruple*, or *Offence at this Ceremony.* [' Where-

[‘Whereas it is *ordained in this Office* for the Adminiſtration of the ‘Lord’s Supper, that the Communicants ſhould *receive the ſame Kneeling*, ‘(which Order is *well meant for a ſignification of humble and grateful Acknowledgment of the Benefits of Chriſt thereby given to all worthy Receivers*, and ‘for the *avoiding of ſuch Profanation and Diſorder in the H. Communion, as might otherwiſe enſue*) yet leſt the *ſame Kneeling* ſhould by any Perſons, either out of *Ignorance and Infirmity*, ‘or out of *Malice and Obſtinacy*, be ‘*miſconſtrued and depraved*, it is here ‘*declared*, that thereby *no Adoration is intended*, or *ought to be done*, either ‘unto the *Sacramental Bread and Wine* ‘*there bodily received*, or unto any *Corporal Preſence of Chriſt’s natural Fleſh and Blood*. For the Sacramental ‘Bread and Wine *remain ſtill in their natural Subſtances*, and therefore *may not be adored*; (for that were *Idolatry to be abhor’d of all faithful Chriſtians*) ‘and the *natural Body and Blood* of our ‘Saviour Chriſt are *in Heaven, and not here*, it being againſt the *Truth of Chriſt’s Natural Body* to *be at one time in more places* than one.] —— And with

with such *an Explication* as this, Mr. *Calvin allows of Adoration at the Sacrament.* 'Such Adoration, *saith he*, I 'would call *legitimate*, which *stops not* Inst l. 4. §. 37. '*in the Signs*, but is *directed to Christ in* 'Heaven.

Now I cannot but observe a *want of Candor in the Reconciler* (as in some *other matters* relating to the Church, so) particularly with reference to *this Declaration.*

['The *Rubrick* concerning *Kneeling* P. 208. '*at the Sacrament* in the *second Book of* 'Edward *the sixth*, begins thus: Al- 'though no Order can be so perfectly 'devised, but it may be of some, either 'for their *Ignorance and Infirmity*, or 'else for *Malice and Obstinacy*, *misconstrued, depraved and interpreted in a* 'wrong *part*; yet because *Brotherly* 'Charity *willeth* that, so much as *conve-* 'niently may be, *Offences should be taken* 'away, therefore We, willing to do 'the same, &c. *declare*, that by *Kneel-* 'ing at the Sacrament *no Adoration of* 'the *Elements* is intended. Now, saith 'the *Reconciler*, who can tell why *this* 'whole *Preface* in our present Com- 'mon-Prayer-Book is *left out?*]

Had

Had he with *Ingenuity and Truth tranſcribed that whole Rubrick of King Edward's Book*, as it lies, it would *more evidently* appear, that there is *no material difference* between *it*, and the *preſent*. I do not think it *worth the while* to take that pains here. For, *as he repreſents it*, 'tis *viſible enough*, that the *full Scope and Importance of that Preface is ſufficiently included in the fore-recited Declaration*, wherein the *Church*, ſo far as ſhe thought *convenient*, hath *charitably obviated that Offence, which might otherwiſe have been taken by thoſe*, who either for *Ignorance and Infirmity*, or elſe for *Malice and Obſtinacy miſconſtrued and depraved her Appointments*. And it is not conſiſtent with *Truth*, to *aſſert*, that *this whole Preface was left out*, nor *ingenuous*, to *inſinuate*, that it was done *upon any evil deſign*.

See Mr. *Hamon L'Eſtrange*. p. 207, 208.

Some miſtake the *Reconciler* could not chuſe, upon *reflection*, but be *conſcious of* here: And therefore when he *repeats it again*, and calls it *the Proteſtation concerning this Geſture*, he expreſſeth himſelf *a little more warily*: 'Part *of which Words* are now omitted 'in our *preſent* Liturgy: *viz.* that *im-* 'portant Truth, *that ſo much, as conve-* 'niently

p. 360.

'*niently may be, Offences should be taken* '*away.* Where yet I see no *reason for the challenge of this Omission of a Truth every-where acknowledged*, and which was the *Foundation* and *Purport of the whole declaration.* ——— But enough of *this.*

Lastly, The Appointment of the Church touching *Kneeling at the Sacrament* is so much the *more reasonable and unexceptionable*, because at the *very Act of Receiving* she hath also ordered *a devout Prayer on the Communicant's behalf*, which by a fervent *Amen* he is concerned himself to *ingeminate.* 'The 'Body of our Lord Jesus Christ, which 'was given for thee, preserve thy Bo-'dy and Soul to everlasting Life. [And here, saith the *Scotch* Liturgy, shall the Receiver say, *Amen.*] 'The Blood 'of our Lord Jesus Christ, which was 'shed for thee, preserve thy Body and 'Soul unto everlasting Life. [Here again, saith *that* Liturgy, the Party receiving shall say, *Amen.*] Now therefore, if the Dissenters *scruple* not to *Kneel* at their *solemn Praiers*, they need not so to do in the Act of *Receiving the Lord's Supper*, as it is by the *Church of England* appointed to be *administred.* Up-

Upon the *whole* I may well say, considering the *Plainness* of the thing, and the *frequent Apologies* made by the *Church* and her *Sons* for it, that if any shall yet *oppose his own conceited Opinion against all this Evidence, and Charity*, (as Mr. *Calvin* saith upon a *like* occasion touching *Church-Orders*) *Viderit ipse quâ morositatem suam ratione Domino approbat*, 'Let him see what defence he 'can make before God for his *Sturdi-* 'ness *or Frowardness*.

Inst. l. 4. c. 10.

And yet after all I do humbly conceive, the *Church of England* would be content even to *injure her imposing Power in this most reasonable matter*, could she hope by so doing to *reclaim the Dissenting Laity to her Communion*. And I think it might deserve to be propounded, with *submission to her Wisdom*, whether, as matters with us stand, the *Punishment* however for the *Omission*, might not be rather *commuted* by the sanction of the *Civil Magistrate* into some *Temporal* or *Pecuniary Mulct* for *charitable Uses*: And one Reason here might be taken from the common Observation of the *great success* of the *Test* of late, which brought so many to the *Church-communion*, whom the dread of any

The *Church of England would* doubtless συγχωρεῖν τι μικρὸν, could she by so doing *reasonably hope* τὸ μεῖζον ἀντιλαβεῖν τῆς ὁμονοίας: which is the *excellent Temper* recommended from *Nazianzen* in the *Front* of the *Reconciler's Book*.

any *ſpiritual Cenſures* had but *little influence* upon.

I will cloſe this *Controverſy* about the Impoſition of *Ceremonies* in the Words of Bp. *Gauden*, when *His Majeſty's Condeſcending Declaration* was yet freſh; 'Certainly Humane Eccleſi-'aſtical Ceremonies, like *Shadows*, nei-'ther *fill*, nor *burthen* any Conſcience 'of themſelves. That which is *conſi-'derable* in them is, as they are in their 'nature and uſe *comely for the Duty*, 'and *Inſtances either of Obedience, or of 'Charity and Unity*. And it is no leſs 'certain, whatever *Indulgence* as to the 'Penalty, or *Practice* of Ceremonies, 'His *Majeſty's Clemency* may pleaſe to 'grant to ſome Men of *weak Minds* 'and *ſcrupulous Conſciences* in theſe 'things; (which *Royal Charity* no 'good Chriſtian will repine at, pro-'vided it be uſed with *Meekneſs* and 'Humility, not *Inſolence and Factious-'neſs*) yet as to the *Principle*, which NB. 'the *Church of England* went by in 'matter of *Ceremonies*, it is moſt *true*, 'and undeniably to be *maintain'd* even 'to the *Death*, that this *National 'Church*, as all others, hath from the 'Word of God *Liberty*, *Power* and

Conſiderations touching the Liturgy. P. 38.

'*Au-*

'*Authority* within its *own Polity* and '*Bounds*, to *judg* of what ſeems to it 'moſt *agreeable* and *decent* as to any 'Circumſtance or Ceremony *in the Wor-* 'ſhip of God, which the Lord hath left 'unconfined, free and *indifferent* in its 'nature, and only to be *regulated and* 'confined by every ſuch Eccleſiaſtical Po- 'lity within it ſelf; where the *Conſent* 'of the *major Part of Church and State*, 'both in *Councils* and *Parliaments*, in- 'cludes the *whole*, and may *enjoin its* 'Rules and Orders *in theſe things upon* 'all under its Juriſdiction, and within 'its Communion; As well as a Maſter 'of a *Family* may appoint the *Time*, 'Place, *Manner*, and *Meaſure*, Ge- 'ſture, and *Veſture*, wherein he will 'have *all his Family* to ſerve God with 'him.

And *very few*, I think, if *any*, do *ſcruple our Ceremonies*, (which are, as St. *Auguſtin* would have them, *few in Number*, *eaſy in Practice*, *apt in Signification*) who do not alſo ſtrike at this *Doctrinal Principle*, upon which the *Church hath proceeded*, and which ſhe cannot *diſcharge* without a wrong to *her ſelf*, and the *whole Catholick Church of Chriſt*.

And

And this is a *sufficient Vindication* to the *Reverence* and *Respect* by the *Church of England* born unto *Antiquity* in this case; that she *retains and goes upon that General Rule, whereby the Customs and Canons of the Churches of God have been founded from the Beginning.* Nor is it any prejudice to her *Sincerity in this Reverence*, that she hath also shewed her *Liberty in forbearing some Ceremonies* then in use, as well as her *Authority in enjoining others*, and above all her *Moderation*, in that she hath been *content with so small a Number*; so small a number, I say, that she is not *liable to be charged in any thing so much, as in this:* but that she hath also *reserved to her self a Power of Ordaining and Publishing such further Ceremonies, as may be most for the Advancement of God's Glory, the Edifying of his Church, and the due Reverence of Christ's holy Mysteries and Sacraments.* Act of Uniform. 1 *Eliz.*

And this again is *Compurgation enough to her Equity in departing from the Church of Rome*, that (Abuses removed) she *continues some indifferent Ceremonies still in common with her*, as a *standing Testimony*, that she would *never have been divided from her Communion*

upon the account of things indifferent, no *Holineſs* or *Superſtition* placed in them. But how *monſtrouſly unreaſonable* is it for any now to fly in the face of *this Church* on the ſcore of *three Ceremonies only* (but *one* of which is impoſed on the *Laity*) when the *Reconciler* can tell them of *twenty more*, that ſhe might have *vouched Antiquity* for?

It may be ſaid, I think, of the *three*, what Dr. *More* confeſſeth of *one of them*, (which ſome yet above the reſt object againſt, the *Croſs in Baptiſm*)

See Reconc. P. 254.

'If the Church cannot make *ſuch Additionals as theſe*, ſhe can make *none* 'at all. —— And ſhe muſt, I fear, for ever deſpair of *demonſtrating her impoſing Power in any, leſt ſubject unto Scruple.*

Id. P. 153.

For what may they not *ſcruple* here, who are no great Friends to *external Decency, or Order, or Uniformity in the Church?*

This is the Anſwer the *Reconciler* ſomewhere gives to *certain Texts of Scripture* alledged for *Unity and Uniformity*, ['If *all theſe Places* be con-'ſidered ſeriouſly, ſaith *he*, they will 'be found not to exhort ſo much to 'Unity of *Judgment*, but of *Affection*, 'not

P. 320.

'not to *Uniformity*, but to *Unanimi-*
'*ty, Peace and Concord.*] But is it not *evident*, that they exhort as much as may be unto *both?* to be of the *same mind*, and to *speak the same thing*, and to *walk by the same Rule*; and as with *one Mind*, so with *one Mouth* to glorify God?

Nor is it any more prejudice to *Uniformity*, that *Unanimity is somewhat preferr'd before it*, than it is to *all external Worship*; that the *internal* is of both of *greater Value and Necessity*. As we are to *glorify God both in Body and Spirit, which are his*, but *chiefly with the Spirit and Inward Man*; so we must labour to glorify him also in the *Christian Assemblies* both with *Faith in the Heart* and *Confession of the Mouth*; by Unity both of *Judgment and Affection in the Heart*, and by *Uniformity*, as much as we *can*, of *external Expressions of the same*, as so many genuine *Pledges and Testimonies* of it; by one *Mind and Heart*, and by *one Mouth*; though principally still by the Unity of *Faith and Charity within*, if we respect the *Judgment of God*, who is the *Father of Spirits*; but if we regard the *Judgment of Men*, *before whom we are to glo-* NB.

rify God, it must be *chiefly*, *as by ex-*
1 Cor. 14. 23. *ternal Worship*, so by the *Witnessing our Unanimity of Soul in the same by our visible Order and Uniformity.* And this is not only a *natural result* of being of *one Heart and Mind*, but tends very much to the *producing and nourishing of Peace and Concord in the Church.* I am not, I confess, in love with the *Reconciler's Notion of Reverence and Order*; that 'as some *sit*, some *stand*, 'some *kneel* at *Common-Prayer*, —— P. 338. 'and this *without confusion*, so may 'some *sit*, some *kneel*, some *stand* at 'the *receiving the Sacrament*, ——] The *Church of England is of another Opinion*, which calleth upon her Children *all to kneel at the Confession*, and *stand up at the Creeds*, and say *Amen* at the Prayers, *&c.* And this *Uniformity* is according to the *Practice of the Church of God both under the Old and New Testament.*

Strange it is to consider; We commend the *Beauty of Uniformity* every where almost but in the *Church.*

But should *such a Liberty as this* be introduced by the Abatement of *publick Impositions*, we should certainly open a gap to *this Inconvenience.* Many who *now conform in obedience to the Laws* (*Cassandrian Conformists*, I think, the *Reconciler* somewhere calls them, p. 342. and

and such he represents *himself* to be, as '*arose from Super-conformity*, even in 'Cathedrals, as from *Half-conformity*) when the *Laws and Canons* requiring this Conformity shall be *suspended*, will also *vary in their Practices*, and be as *careful of doing no more than shall be then exacted* of them, to the *full*, as *now they are of doing no less*: And from *this Variety and Change* must needs ensue *Censures and Animosities* on *either side*; while some will be judged *superstitious* for their *Fondness to old Ceremonies*, the *Law* which enjoined them being *relaxated or abrogated*; and others reflected upon as *mutable Weather-cocks*, and *Apostates from their former Profession*, &c.

Pref. p. 59.

p. 341.

SECT. X.

AND after all it is *queſtionable, What one of the Diſſenters we ſhould hereby gain over to our Communion*, that will not as *readily be reduced ſome other way*? The *Reconciler*, I perceive, *dare not engage far* for them. But then he adds;

P. 327. ['Suppoſe that we by yielding in 'theſe matters ſhould *not reduce one of* 'the *Tribe of our Diſſenting Brethren*, 'yet ſhould we take off *their moſt plauſible Pretences*, and leave them no-'thing which could be *rationally* offered as a *ground for Separation*, or *Accuſation of our Proceedings* againſt them; 'whereas, while we continue the *Impoſition of theſe things*, they *cannot* 'want *Objections to oppoſe*, though not 'againſt their *own Submiſſion* to, yet a-'gainſt *our impoſing of theſe things as the* 'Conditions of Communion. — This

P. 329. 'Condeſcenſion in Superiours would 'evacuate and fundamentally cut off the *ground and the occaſion* of their Pleas. --]

I am not desirous to *urge any thing against the gracious Condescensions of our Superiours, whereſoever*, and to *whomſoever they judg it reaſonable:* And it cannot be denied, but if the *Laws were removed*, there could be no poſſible Pretext to be made *againſt them*; but whether as *plauſible Pretences* may not ſtill as *rationally be offered* againſt what ſhall be *yet left ſtanding*, I am ſomewhat *in doubt*. We have to do with a *ſort of Men*, that will never want ſome alledgment or other to *accuſe the Publick Proceedings*. And 'tis *ingenuouſly confeſs'd by the Reconciler*, that whatſoever they *now* clamour againſt the *Impoſitions*, they have *nothing reaſonably to object againſt their own Submiſſion to them, much leſs as a ground of Separation, becauſe of them.* — Again, ſaith he,

'They who at *firſt diſſented* from the 'Conſtitution of our Church, *declared*, they did it *purely on the account 'of theſe things:* If therefore the *forbearance to impoſe* them will not prevail upon them to *embrace Communion* 'with us, we ſhall have the *Advantage* 'over them, that to *all reaſonable Men* 'it *will appear*, that they are not the P. 330.

'*genuine Off-ſpring of the Old Diſſenting* '*Proteſtant*, but a *New upſtart Faction*, 'which call for *ſuch Conditions of Com-* '*munion*, as their *more ſober Brethren* 'never dream'd of.] This, I think, appears unto *reaſonable Men pretty well already, by thoſe ſeparate Aſſemblies* which the *firſt Diſſenters* did *not dare to plead for.* Yet I eſteem it no great Glory for any to be the *genuine Off-ſpring* of thoſe *Old Diſſenters* neither, who were but an *upſtart Faction then*, as the *worſt of theſe are now*; nor do I think *we* have any *Obligation* to a *kind Remembrance of them*, who *firſt led the Dance*, and *broached thoſe Principles*, which our *modern Diſſenters do only improve a little, and build upon.*

Mr. Maſon Serm. p. 67, 68.

This hath been *long ſince urged* in the caſe, ['As you rejoice the *Pa-* '*piſts*, ſo you encourage the *Brow-* '*niſts*, who *build their Concluſions upon* '*your Premiſes*, and put your *Specula-* '*tions in practice.* For have not your '*Ring-leaders* proclaimed, that our '*Government by Biſhops is Popiſh*, our '*Liturgy Popiſh*, our *miniſtring of Ba-* '*ptiſm with the Croſs Popiſh*, our *Kneel-* '*ing at the Communion Popiſh*, our *Ho-* '*ly Daies Popiſh*, and *almoſt Every* 'Thing

See more to this purpoſe in Bp Sanderſon's Pref. to his Sermons.

'*Thing Popish?* Wherefore the *Brow-*
'*nists* having *learnt* that the *Pope is*
'*Antichrist*, and the *present Church of*
'*Rome Babylon*; and hearing a *Voice*
'*from Heaven, crying*, "Go out of her,
"my People, that ye be not Partakers
"of her Sins, and that ye taste not of
"her Plagues, have upon *your former*
'*Premises* gathered a *Practical Conclu-*
'*sion*, and made an *actual Separation*
'*and Rent from the Church of England.*
'And surely, my Brethren, as they
'had *their Original from your Positions*,
'so now are they *strengthned by your*
'*Practices.* For they may well think,
'that *such learned and vertuous Men*,
'so *famous and renowned Preachers*,
'knowing a *Wo pronounced against them*,
'*if they preach not the Gospel*, would
'never suffer themselves to be *silenced*
'*for matters which they judged indiffe-*
'*rent.* And therefore they will take
'it as *granted*, that the *things you stick*
'*at* are in your opinion *simply unlaw-*
'*ful.* And upon *this dangerous Positi-*
'*on* they will *build another:* For if the
'*Liturgy of the Church of England, as it*
'*is enjoined at this day to be performed,*
'*be such*, as a *Minister cannot execute his*
'*Function with a good Conscience*, then
'they

'they *conclude*, that *neither may the* 'People *hear it with a good Conſcience*, 'becauſe their *Preſence* were an *Appro-* 'bation of it. Thus the *unquiet Will* 'of *Man* will ſtill be working, even till 'it run it ſelf upon the *Rock* of its own 'Deſtruction.]

Here we ſee the *true Occaſion* and *Riſe* of *all thoſe ſeparate Congregations in the Nation*, whom the *Reconciler* himſelf (notwithſtanding his *abundant Cha-*
Pref. p. 59. *rity to Diſſenters*) believeth to be *ſchiſ-*
Book, p. 23. *matical.* ['And 'tis *agreed on all ſides*, 'ſaith he, that *Schiſm* is a *very great Of-* 'fence, and by the *Writers of the Church* 'of *England*, and by the *Primitive Fa-* 'thers it is declared to be a *Sin in its* 'own *nature damnable.*] How *little Encouragement* then have we to *in-dulge unto, or confide in ſuch Men*, or their *genuine Off-ſtring*, or (whatſoever may be urged for the *Men*) *their ſchiſmatical Principles.*

With what *Reaſon and Zeal* have the moſt learned and pious *Sons of the Church of England* appeared all along, even againſt thoſe *firſt Diſſenters*, and *leading Patriarchs of the Non-conforming Brotherhood?*

'O

'O what a grief ought this to be 'to their Souls, saith one, so to 'oppose themselves against such a 'Learned and Religious Church! and so 'irreverently to traduce that *holy Book* 'of Common-Prayer, a Work of so *great* 'and *admirable Excellency!* Concer- 'ning which I may *truly affirm*, that it 'hath been *cut up* like an *Anatomy*, e- 'very *Vein* of it hath been opened, e- 'very *Corner* searched, every *Rubrick* 'ransack'd, not a *Word*, but hath been 'weighed in the Ballance, not a *Syllable* 'but hath been *sifted* to the uttermost, 'and yet for all this, like to the *Bridg* 'of Cæsar, the more it is *opposed*, the 'stronger it stands. Mr. *Mason* ep. ded. to his Serm.

And again, 'To come to the *Form* 'of Common-Prayer, as it was *establish-* 'ed by Queen Elizabeth, O what *Bles-* 'sings hath the Lord vouchsafed the 'People of this Land *by means of that* 'Book! How many *Millions of Souls* 'have received *comfort* by it! How 'many *thousands of Learned Men* have 'commended and *defended* it! You 'shall hear *one* for all, even that Judi- 'cious *Jewel*, in whose opinion *it con-* 'taineth nothing, *either disagreeing from* 'Holy Scripture, *or misbeseeming sober* 'Men. Id. Serm. p. 22.

'*Men.* And yet it hath pleaſed our '*Gracious Soveraign*, that ſome things 'ſhould be *explained*, that the Publick 'Form of Prayer might be free not 'only from *Blame*, but from *Suſpi-'cion.*]

This excellent *Book*, we know, hath been ſince *deliberately reviewed*, and certain *Alterations* made in it by the *beſt Advice and Authority in the Kingdom*: And yet ſome Men *raiſe freſh Objections*, even from *thoſe Alterations.* What can we ſuppoſe will ever *ſatisfy* them, unleſs they may themſelves *preſcribe* and *govern* all? Let me here recommend to an *impartial Conſideration* the Words of a *very Reverend Perſon on this occaſion.*

Dr. *Frank.* Serm. at St. *Paul's* on Col. 3. 15.

'When God, that here calls us unto '*Peace*, ſhall one Day call us to *ac-'count*, how *gracious* and *thankful* we 'have been for his *calling us* to it; 'what we have *done* or *not done* to-'wards it; Conſider, I beſeech you, 'whether you think ſeriouſly in your 'Hearts, that it will *there paſs for true* '*Endeavours for Peace* to anſwer *thus:* 'Lord, we have been *all for Peace*, 'and we *petitioned for it*, but we could 'not have it upon our *own Conditions.*

'We

'We would have agreed for a *Publick* '*Service*, but we could not have it of 'our *own making*. We could well e- 'nough have condescended to an *Uni-* '*formity*, but they would not let *us*, 'that were the Inferiours, *set the Rule*. 'We yet agree in the *Articles of the* 'Faith; only for *Indifferences* we keep 'still off. We are all saved too, we 'confess, by the *Cross of Christ*, but 'the *very Sign of it* we thought enough 'to keep us still asunder. We were 'zealous for thy *Worship*, but we would 'not be *confined to it by any imposed* 'Rule of Reverence and Order. We 'could indeed have yet submitted to it '*our selves*, but we, *some of us*, had '*taught the People otherwise*, and were '*ashamed to unteach them*. We might 'perhaps have easily come in *at first*, 'but now we have *so long stood out*, 'that it is not for our *Honour* to re- 'treat; they will call us *Turn-coats* 'and *Apostates*, and we shall *lose the* 'People quite. Gracious and *kind* not- 'withstanding we have been in our '*Deportments*, but 'twas only to *our* '*own Party*; *Thankful besides to God*, 'though we kept not indeed any *so-* '*lemn Days of Thanksgivings*, or as *per-* '*functorily*

'*functorily* as we could; we would go '*no further.* In the *Sum*, We have 'done *all we could to have Peace upon* '*our own Terms*, but we could not ob- 'tain it, unless we would submit to '*Decency and Order*; And so it stands.

'And when our *Governours and Su-* '*periours*, call'd to the *same account*, shall 'be content to *stand to our own Con-* '*fessions*, that they *imposed nothing but* '*for Unity and Order.* Think soberly, 'I beseech you, on which hand lies the '*true Plea for the Endeavour of Peace*, 'where lies the *Perverseness*, where 'the *Compliance?* And *if this be the* '*business*, as I fear it is *too near it*, I shall 'leave the *whole World to judg*, whe- 'ther *Peace truly rule in the Hearts of* '*those*, who upon their *own Terms only* 'seek it, whether they *answer their Cal-* '*lings*, or *are thankful.*']

Nevertheless if it shall *still* be thought *expedient*, *for mere pitty and commiseration-sake to some weak and prejudiced Dissenters, to importune the Church and State for some Condescension farther in scrupled Ceremonies and certain disputable Clauses of the Liturgy* (which is the *professed Design of the Reconciler alone to plead for in certain Passages of his Trea-*

Treatise) it ought certainly to be done *without any affront to the Establishments, or Reflection upon the Authority of those that are to govern us.* We should not at the *same* time endeavour to *extort that by plain dint of Argument and Necessity*, which we sue for as an *Act of special Grace and Favour.* And I do readily enough subscribe to the *Words of Bp. Taylor*, which he *makes use of in the case.* 'If the Question be, *Who* P. 224, 225.
'*shall yield?* The *Governours* certainly
'have *Authority*, and *others* say, they
'have *Reason.* The one ought to be
'*pitied*, and the other to be *obeyed*,
'but *both* ought to *yield.* Only the
'Subject must yield *outward Obedience*,
'though *otherwise it were not necessary:*
'yet if it be *lawful*, it *accidentally be-*
'*comes so.* And if it be *not lawful*, or
'if he *thinks it is not*, yet he must be
'careful he give *no offence*, but *modest-*
'*ly, humbly, and without reproach offer*
'*his Reasons against the Law.* But
'then the *Governours* also must *yield*;
'(so far as they apprehend *Reason* so
'to do) They must not consider, how
'much is *possible* for them, but how
'much is *fit*; they must meditate no-
'thing of *Empire*, (doing things meer-
'ly

'ly becauſe they have *Power in their* '*Hands*) but much of *Charity*; they 'muſt conſider, *which will do moſt good* '*to the Souls to which they relate*; they 'muſt *with Meakneſs inſtruct the Gain-* '*ſayers, and with Sweetneſs endeavour to* '*win them, and bear with the Infirmities* '*of the Weak*, if they can perceive *the* '*Weakneſs to be innocent.*]

SECT.

Sect. XI.

I Have now finished my *Animadversions* upon the *first Proposition of the Reconciler*, which he prosecutes so *largely*, and with so *many reflecting Passages upon the Church of England* in this his Book, *against the Imposition of unnecessary Ceremonies*, (as he calls them) and *retaining some Disputable Passages in the Liturgy*, which he nowhere reckons up. It only remains, that I *press him* to a *speedy Dispatch* of his *promised Endeavours upon the second*, wherein he undertakes to *prove*, with *Words of Truth and Soberness*, That *Separation from Communion with us on the account of those few scrupled Ceremonies and Disputable Expressions is sinful and unreasonable as well as mischievous.*

I will only remember him, that this is *one of the best Periods in his Apology or Preface* for a favourable Construction of what he hath *already done*; and that *Disservice* as well as *Disrespect*, which the *Application of some Arguments and Phrases* in his Treatise may do the

Church of England and her Honoured and Apostolical Governours.

['Since I, who do humbly plead 'for *Condescension*, do intend, God 'willing, to *plead as stiffly*, and I hope '*with more conviction* for *Submission to* 'the *Constitutions of the Church of Eng-* 'land.]

He hath given us *some taste* here and there of his *great Abilities this way*; I will only touch upon a *few Passages*, and so *conclude*.

P. 58. 'These Arguments fall, many of 'them, *with more weight on our Dissen-* 'ters, provided they can shew no *Law* 'of God plainly forbidding their *Submis-* 'sion to these things. For let me *ask* 'them in the Spirit of *Meekness* these few 'Questions. Do they *prefer Mercy be-* 'fore Sacrifice, who will not submit to 'Rites or Circumstances, or to the *Use* 'of things nowhere forbidden in the Word 'of God, to prevent Schism and all the 'dreadful Consequences of it? but ra- 'ther will give *cause* to their *Superiours* 'to judg them *scandalous Resisters of* 'Authority, and *pertinacious Disturbers* 'of the Church's Peace? Are they *com-* 'passionate towards the Sheep, according 'to our *Lord's Example*, who rather 'will

'will *refuse to become Labourers in his Harvest*, and *Teachers of the Gospel of the Kingdom of God*, than *submit to these little Things* in order to their *regular Performance* of this blessed Work? 'Do not they *scandalize*, *offend*, and 'contribute to the *Ruin of Christ's little ones*, who do *involve them in a wretched Schism*, on the account of things, 'which they may *lawfully submit to*? 'Do not they *shut up the Kingdom of Heaven against Men*, who *forbid them 'to enter*, *when they may*? Do not they 'impose *heavy Burdens also*, (and that 'without *Authority*) who say to their NB. 'Disciples, *Hear not the Common-Prayer*; *Receive not the Sacrament Kneeling*; *Suffer not your Children to be signed with the Sign of the Cross*; *Communicate not with that Minister who wears a Surplice*, or with *that Church*, *which 'imposeth any Ceremonies*, *or Constitutions*, but concerning the *Time* and 'Place of performing Publick Worship. If the *good Shepherd* should *lay 'down his Life* for the Sheep, ought 'not they to *lay down their unnecessary 'Scruples* for their sakes? If nothing 'doth so *scandalize Christ's Followers*, 'as to find their *Teachers at discord and*

'*divided*, can they act *as becometh his* '*Disciples*, who are not willing to *pro-* 'cure *Unity and Concord*, and to avoid 'this *Scandal*, by their Submission to 'things *indifferent in their own Nature*, 'and not forbidden in the Law of 'God?

P. 149. 'Though it could be *lawful* for the 'Dissenter to *refuse Obedience to the* 'things *imposed*, yet if it be not *abso-* 'lutely his Duty so to do, he cannot be 'excused for neglecting, what is so *ex-* 'pedient for the *Peace*, *Unity*, and *Wel-* 'fare of the Church.

P. 187. Once more, 'The great Rule of 'Equity, if duly weighed, would migh- 'tily conduce unto the *Satisfaction of* 'Dissenters in many of their *Scruples*, 'and let them see, that in *those* mat- 'ters, which are not *apparently* forbid- 'den by the *clear Word of God*, they 'ought to yield *Obedience to the Com-* 'mands of their Superiours; for do not 'they expect *Obedience from their Chil-* 'dren in like cases?

Ibid. 'If, as the Author of the *Friendly* 'Debate doth put the case, you had 'commanded your *Children and Ser-* 'vants to come at *ten of the clock* into 'your *Parlor* to *Family Devotions*, re-

'quiring

'quiring them to come *dressed*, and to 'kneel at their Devotions, would you 'permit them to *refuse* to come at the 'Time, and to the *Place* appointed, 'because *all Times and Places are indif-* 'ferent to God? or in the *Garb* appoin- 'ted, because God *regards not Habits?* 'or to refuse to *kneel*, because *they may* 'pray *standing?* Would you not esteem 'them *Contemners of your lawful Autho-* 'rity, and *needlessly* and *sinfully scrupu-* 'lous in those matters? And must you 'not *by the same Rule* be guilty of con- 'temning the *Lawful Authority* of your 'Civil and *Spiritual Fathers*, and of the 'Masters *of Christ's Family* by your 'Refusal to *submit unto their Constitu-* 'tions in Matters of like nature, upon 'the *like accounts?*

I have *done both the Reconciler and the Church Justice* in the exhibiting *these excellent Passages again to view.* And I must conclude, that I have *not any-where offended him*, who hath *solemnly declared*, 'That there is *nothing* 'in the World, in which he shall *more* 'heartily *rejoice*, than in a *clear Convi-* 'ction, that in that Part of his Dis- 'course, which doth *concern his ever* 'honoured *Superiours*, he hath been Pref. p. 3.

'(somewhat at least) *mistaken.* ——— However it prove, I have endeavoured and offered at it without *Gall and Bitterness*, or any such *Transports*, which are *unbecoming a Loving and Dutiful Son in wiping off the Reproaches cast upon his Dear Mother*, the *Church of England*, *with her true Apostolick Guides and Rulers, and Supreme Governour.*

And in some things, I am sure, I may *justly challenge his Promise* both of *Thanks* and *Retractation*; or expect however a *better Explanation of more doubtful Passages, than any that are to be found in our Common Liturgy.*

Sed Veniam pro Laude peto. ——

FINIS.

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